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THE NEW BATTLE OF THE REFORMATION.

IF it be true, that "the battle of the Reformation has to be fought over again," soon, even in England,—and thoughtful Protestants begin to think so,—then it is high time to consider, who *can* fight it, as God requires it to be fought, and what weapons He will crown with victory. The first battle of the Reformation was as well and wisely fought in Europe as could be expected, when Bibles were both scarce and costly, and whilst the Reformers had to consult kings, and to pay homage to fathers and councils; indeed, the wonder is, that they fought so well, under such circumstances; for it is very doubtful whether the Protestants who have now the ear of kings, and are familiar with the fathers, would contend for the supremacy of Christ and Scripture, and for the right of private judgment, so far, or so faithfully, as Luther, Calvin, Knox, or even Ridley and Cranmer did. What an *actual* battle for Protestantism might make of those who "stand before kings," and rule universities, and vote in cabinets, it would be unfair in us to pre-judge; but it seems quite certain that Puseyism would not revile the Reformers as it does, if it suspected that their spirit pervaded the rulers of the church widely or deeply.

But, however this may be, the battle of the Reformation cannot be fought again with *all* the old weapons now. Some of them, millions of Protestants will neither use nor own. They will fight only with "the sword of the Spirit, which is the word of God;" and only for "what the Spirit saith unto the churches" in the Scriptures; and thus their blows will fall as heavily, by rebound, upon human inventions in all Protestant, as in Popish churches. Whenever Babylon falls, all that is Babylonish must fall with it. When Antichrist is "*consumed*," he will perish in all his forms and modifications, and only by "the spirit of the Lord's mouth;" not by the thunder of war, nor by the lightnings of wit, nor by the decrees of thrones; but by "the truth as it is in Jesus." God attaches too much importance to his own

word, to honour any other weapons, at the *overthrow* of Babylon. He may allow political cabinets to curb the popedom, and ecclesiastical confederacies to embarrass the Vatican, and popular clamour to check the Jesuits now and then; but he will give the real and final victory to "the Lamb" himself, direct; and to Him only by his own truth; for it is the "FAITHFUL" alone who shall be "called and chosen to be with the Lamb when he overcometh." Rev. xvii. 14. Now, whatever else God means by the "faithful," he certainly means believers, whose faith stands on his own word, "and not on the word of man," regal or sacerdotal; for He cares nothing about maintaining the *credit* of either fathers or councils, tradition or antiquity, kingcraft or priestcraft, in his church. As they now stand opposed to Babylon, he will never employ them, either to enthrone Christ, or to dethrone Antichrist. Such *motley* agencies made Babylon "the destroying mountain" it was, and keeps it the threatening and dark mountain it is; either by lending their power to it, or by letting it become powerful by its own volcanic elements; and, therefore, when God "rolls it down from its rocks to be desolate for ever," the *push* that precipitates it finally, will not be devolved upon their hands. For, "in one hour Babylon shall be made desolate;" and, as the "holy apostles and prophets" will then be called on to "rejoice over her," because God will then avenge *them*, and no other religious authorities, on her, it is self-evident that Divine truth, and not civil or ecclesiastical power, will deal the death-blow to Antichrist. Rev. xviii. 20. This is apocalyptic language; but it is not stronger than apostolic. Paul says of that "wicked one," the Lord will "consume him by the *breath of his mouth*, and destroy him by the brightness of his coming." 2 Thess. ii. 8. Benson identified this with the symbol of "the sharp two-edged sword, in the mouth of Christ;" and even Grotius applied it to the Gospel, although he does not interpret the prophecy against the Papacy.

It is not intended by these hints, to deny or doubt that Babylon, as a political power, will be "thrown down with violence," by political hands. "The ten horns of the beast will hate the whore," for their own reasons, and both "eat her flesh, and burn her with fire," Rev. xvii. 16; but as a religious system, Popery will be destroyed only by the sword of the Spirit wielded by the hands of the "FAITHFUL." And this is just what might be expected. Popery gained, and keeps its ascendancy, by suppressing or concealing the word of God. The Bible had always been the last and the least thing in its creed; and, therefore, God will make the Bible the chief thing in its annihilation.

When God will thus avenge his "holy apostles and prophets on her," we do not venture to calculate or conjecture. In the mean time, however, it is self-evident that Babylon is neither falling nor shaking; but rather gaining than losing strength, both at home and abroad. Even the British cabinet is *firting* with Popery, and the English press

applauding the policy. Its priests got a legal *status* in Ireland last year by the bill for Charitable Bequests.

We refer to these facts, not in order to give an opinion upon them now, but in order to show that, if the battle of the Reformation must be fought over again, and can only be fought successfully by the sword of the Spirit, then there is not a very large army in Europe yet, to fight it with that weapon. It is well to be aware of this, although both painful and humiliating to confess it, especially in the land of Bibles! but the melancholy fact itself is undeniable. Hardly a single appeal has been made to the Bible by the tens of thousands who have publicly denounced Puseyism, as but ill-masked Popery. The question, "What saith the Scriptures?" has been rarely applied to the rubric or to the Anglo-catholic innovations. Gideon's trumpets have been blown against the Midianites; but Gideon's war-cry, "The sword of the Lord!" has not been raised in town or country, except by those who are held, by the combatants on both sides, to have no business with the battle, and no stake in the field. It is thus only too evident, that, however the Protestantism of England might rise *en masse* to resist Popish practices in the Church, the Bible would not be the popular sword, even although it be anything but *unpopular* amongst churchmen. The fact is, so far as churchmen use it, they apply it only to devotional, doctrinal, or practical subjects; and test nothing ecclesiastical by it, but clerical morals. The law of the land having settled what shall be the creed and constitution of the Church, neither priests nor people venture to study the laws of Christ on the matter, nor to ask, "What the Spirit saith unto the churches?"

The state of Protestant opinion on the continent is not better than this, even where it is best; and nowhere has it around it, as here, the impulse or example of great and influential religious bodies upheld by their own funds, and upholding nothing as their rule but the word of God. This lessens sadly the amount of help that might, otherwise, be expected from the continent, in the event of a spiritual battle for the principles of the Reformation. So little is either Protestantism or religious liberty understood, even in Switzerland, that for two years now, it has not been safe, in the canton of Argovie, to read the Scriptures, or join in prayer, except by stealth, in the deep and dark recesses of the woods. Last autumn, seven to one of the 500 schoolmasters in the canton of Zurich, voted a petition, praying the government to forbid the use of the New Testament in the schools, "as a dangerous and immoral book." Even in the canton de Vaud, the most evangelical of all the cantons, infidelity, under the name of Socialism, is rampant enough to parade through the streets of Lausanne, banners inscribed, "No God—No Religion—Death to the Methodists." The two greatest scriptural champions of Christianity in Lausanne—Scholl and Vinet—have been in danger of their lives there; the former was

burnt in effigy in front of his church, and the latter publicly insulted and struck. Thus, although the popular fury in Switzerland is raging against the Jesuits of Lucerne, it is equally so against the Christianity of the New Testament; and, although Geneva, Basle, and Neufchatel, are the very Alps of the Reformation, or thrones of the Gospel, they cannot protect it even in Lausanne, nor do anything to spread it in the Popish cantons. They would sympathise nobly—especially Basle, the Athens of the Rhine—with a grand moral demonstration of British Protestantism, at this crisis; but if the battle of the Reformation come on soon, we shall rather have to fight *for* them, than *with* them. Thus, whoever may be the Gideon, to blow the trumpet of defiance against Rome, and however it may seem to rally a great army, he will find much fewer to wield “the sword of the Lord,” for the supremacy of the Lord, than might be supposed at first sight; for although it would, no doubt, call forth help that is now hidden, as well as power that is now dormant, and give that Gideon, like Elijah, thousands who have not bowed the knee to Baal, the moment he defies Baal in the face of all kinds of priesthood, yet there is far less to calculate upon, than either sanguine or superficial observers suspect. It is well, yea necessary, to be fully aware of this fact, however painful it may be to admit or contemplate.

Under this conviction, we feel it to be an imperative duty to characterise German Protestantism, just enough to show that it would be a less useful or hearty ally to Britain in this warfare for “the truth,” than it was at the battle of Waterloo, for liberty. Even the Prussian eagle could flap only *one* wing, and flash only *one* eye, against Antichrist; for she has to shelter and please millions of his subjects, and can keep peace in her nest only by playing off her rival broods against each other, alternately. This *see-sawing* policy would neutralise the public influence of Prussian Protestantism, were there no *neology* in either its churches or universities. But much of German Protestantism is as antichristian as Popery itself, although in another way. It has even a *worse* spirit than Popery. Popery keeps the Bible from the people; but neology teaches them to spurn its inspiration, and to treat its facts and doctrines as mere speculations, or ingenious myths. It is, therefore, impossible to conceive a greater mockery of the Reformation, than would be presented to Europe and America, were neological Protestantism to come into the field against Popery; and were England to own this unholy ally, Rome might well dare and defy her to prove any such outrage against the Bible, from the chair of Peter, as has been perpetrated by the chairs of German theology. And Rome would be right: she has made the word of God of none effect by tradition, and sealed it by edict; but she has never held it up to scorn or suspicion, as of no Divine authority, nor as of little moral weight, where reason chooses to philosophise.



Nor is this all. Even orthodox Protestantism, whilst it glories in Luther—the nightingale of Wittemberg, as the Germans fondly call him—sings the “new song,” if not with less sweetness than Luther, yet with far less simplicity. It ascribes salvation to faith in the Lamb slain, as fully as he did; and thus is one in heart with all evangelical Protestantism; but somehow, it is not one in *head*. We mean, that it is both mystical and metaphysical, in its modes of reasoning. It argues out the great doctrines of the Gospel from Scripture well, and throws brilliant dashes of fancy, and deep tints of feeling, into its illustrations of them; but it starts from strange points, and goes on by devious paths of ratiocination to reach the apostolic goal. Englishmen would hardly know, from either the premises or the process of a German defence of free grace, that it was his own side of the question. The conclusions of the argument would both satisfy and delight him; but they would also make him regret as well as wonder, that what *ended* with the word of God, did not *begin* with it. Thus the intellectual *caste* of even the best German theology is not Lutheran. On cardinal points it has the decision, but neither the directness nor the simplicity of Luther. It is not equivocal, but neither is it transparent. However well, therefore, its forms and force may suit Germany, they would not *tell* widely upon the British mind, although they would tell powerfully upon many individual minds. Unless, therefore, a battle for the Reformation should make the Lutheran church feel like David in Saul’s armour, embarrassed by her dialectics, and thus compel her to throw them away, that she may sling the “five smooth stones of the brook” of our common Protestantism at the head of Goliath, she would not play Luther’s part in the field, nor obtain that confidence from either Britain or America, which they would like to give her. In a word, French Protestantism, so far as it is evangelical, although a weaker, will be a better ally, if the battle must soon be fought.

Thus, upon the whole, the Protestantism of Europe is but ill-prepared to make common cause against Popery at this moment, by argumentative warfare. The Protestant camp is large; but there is too much of Babel within it, for an effective attack upon Babylon now. And yet, there must be no peace, no truce, with Rome now; “no, not for an hour, that the truth of the Gospel may continue.” Gal. ii. 5.

How, then, may that truth be best preserved? We answer at once, by *spreading* it throughout the heathen world. In placing this duty of the church first, we neither disparage at all, nor would dispense with, any other legitimate means of defence. We do maintain, however, that all the rest will fail, yea, and *ought* to fail, if missions be allowed to fail or languish. We cannot have God on our side, by either his Spirit or providence, if we do not *side* with them, wherever they are planted, and also send forth more.

Besides, missions are the only Protestant “*epistles*” that Rome will

read, or let Romanists read. Protestant books, and the Bible, she prohibits throughout all her dominions—but Protestant missions, which are the living epistles of Christ—she now reads with both her eyes, and points them out to her votaries as reasons for multiplying her own missions. Whatever Roman INFALLIBILITY may be worth, therefore, and wherever it may reside, whether in the pope, or in his church, or in himself and his cardinals conjointly, we have all its worth, and weight too, in testimony, that Rome dreads our missions more than our books or our arguments. Exeter Hall never alarms her, however it ring with the cry, “No Popery!” except when missionary meetings are held in it. She both dreads and hates the Bible Society also; but chiefly as it is the grand ally of missions. Were it not *Foreign*, as well as British, the pope would not have hazarded his designs on England, by his late bull against the Bible, nor have placed himself in a false position with the politicians of expediency at this crisis. He would have taken his chance of all that the Bible could do against him here, whilst the battle was about the rubric, had the Bible not been speaking and spreading wherever he had missions, and wherever he wished to plant missions. Thus he has let us into his own *secret*, and it will be both our fault and shame, if we do not make a good use of that secret. We now know what omen he dreads most—what thorn in his side he hates most—what hook in his jaw galls him most. All his old fields of missionary enterprise, in lands still heathen, are either occupied by Protestants, or about to be so, under shields and sanctions which even his Catholic kings cannot dispute, and dare not despise; and in the new fields on the islands of the sea, his recent experiments would be ridiculous in his own eyes, were they not conducted by Frenchmen, and sustained by French cannon, and identified by France with her national glory, which the Vatican well knows how to humour.

Let there be no bewilderment, and thus no undue fear, about Popish missions. They *will* dispute every spot of Protestant ground, and plant themselves, in their wisest forms, by the side of all our influential stations, amongst the heathen. Romanists demand this of Rome, and will take no denial; for they see their fame, both as nations and as a church, sinking, now that they have little or no hand in planting the cross in the deserts of Africa, or on the islands of the Pacific. France, Spain, Portugal, and even Austria, were wont (and they have not forgotten it) to plume themselves upon being *missionary* nations; and still, so far as they are Catholic, they hold missions to be an essential *mark* of the true church. But, during this century, that mark has appeared upon the brow of Protestantism, and waxed brighter and broader every year. This could not be borne in silence by Romanists, especially as the mark was both dimming and diminishing upon the brow of Popery. Thus the demand for missionary enterprise arose, and the Vatican was glad to meet it; for

the pope felt that tens of thousands of converted savages and idolaters proved more against his church than he liked to confess, and more than casuists could answer by words; and as those who made the demand furnished him with ample means of compliance, or with both Jesuits and money, the work was begun. Let Protestants, therefore, be aware of, and weigh the fact, that Rome has now staked her credit, as she did at the Reformation, upon her missionary spirit. This ground she has taken again, of her own accord, in order to evince and defend her pretensions before the world. She has both chosen and sought this battle with Protestantism; and now let her have it, whilst she is in the humour for it, and whilst her subject nations look on! This battle is no *logomachy*, in which only scholars can fight. Even children can be champions, and our young men and maidens, our old men and matrons, heroes and heroines of Protestantism, so far as Popery is concerned; for the question is now, Will the Gospel, if sustained among the heathen, do more good to them than Popery? The Romanists of Europe say, *No!* and lay at the pope's feet, for missions, as much money as the Protestants of Europe lay at the feet of Christ. Thus, as to means, the rival armies are about equally matched; and as to men, the advantage, in all things but in "holding the truth in the love of it," is upon the side of Rome. Her new missionaries are chiefly Jesuits; a fact that speaks volumes in a word, for both their profound learning and resolute spirit. It tells, indeed, of *other* qualities; but let them pass just now! The wisdom and zeal of Jesuitism, without its wiles, are formidable enough to call loudly and imperatively for missionaries "mighty in the Scriptures," and not powerless in any kind of useful knowledge, or of moral daring.

Is there, then, in Protestantism, confidence enough in the power of truth and the promise of God, to keep up against Rome the holy war of missions, now that she courts it? That war, be it remembered, was not undertaken against her. Popery seemed a doomed and dying thing, not worth a thought in England, when our missions began. They went on also for years, yea, for more than a quarter of a century, before either the Vatican or the Propaganda thought them worth notice. But when India yielded Brahmins as confessors; and Madagascar women as well as men were martyrs; and the South Sea Islanders flung away their idols; and the cannibals of the Sandwich Islands became the sheep and lambs of Christ in character as well as in name; and the emancipated negroes stood up in the attitude of their great ancestors, Cyprian and Augustine; and Henry Martyn, Bishop Heber, and John Williams, divided the palm with Xavier; and Morrison, Carey, and Milne, with Schaal and Verbiest; and Moffat, of Southern Africa, and Freeman, of Western Africa, diverted the attention of Europe from the intrepid Jesuits in Cochin-China, Rome and Romanists took the alarm for their old fame, and resolved to give battle to

the new champions of the cross, before it was too late to dispute their ground. It is, therefore, for Protestantism to determine now, whether it thinks that ground as well worth keeping, as Rome thinks it worth gaining; for, we repeat it, that her *infallibility* has decided that our missions are as much dreaded and hated by Popery, as the Jesuits are by Protestantism.

But it will cut this argument short, as well as sharpen its point, to say now, that the battle of the Reformation, if fought with success in this century, must be so by the Gentile churches and their missionaries; for the Protestant churches and their universities are not prepared to fight in *one* phalanx, nor simply and solely for the supremacy of Christ and Scripture. It is of no use to conceal or blink this fact, whoever may be pained or mortified by its disclosure. Rome can confound or confuse all the learning, logic, and charges, that all Europe can bring against her. She is more than a match for them, whilst they wield any weapon but the word of God; and upon this, no national church in Europe is yet prepared to stake her claims. But the mission churches, in general, have no other weapon of offensive or defensive war. The Bible is everything with them; and, therefore, their holiness, happiness, and improving character, form both a weightier and mightier argument against Popery, than any form or force of state Christianity, argue how it will, and bluster how it may. Even our Nonconformist churches, in which the word of God is the only acknowledged rule of faith or discipline, cannot command or attract the same notice from Rome, however holy or harmonious they become, as the Gentile churches do. The former are what they are, partly from other causes than the *direct* power of Divine truth; whereas, the latter are just what the word of God has made them; and it has made many of them holy and happy in a degree that eclipsed all that Romanism ever realised in Paraguay or Japan, where her missions were most sanctifying and successful. Whoever, therefore, has confidence in the glorious Gospel itself, as the power of God unto salvation, and cares nothing about the glory of anything else, or of any one but God, and the Lamb, and the Holy Spirit, may see at a glance, if he will only look with his own eyes, that our mission churches defy Rome to rival them, or even to imitate them, in pureness, knowledge, or civilisation, work how she may, and pay what she will! They know little about the pope or his pretensions; but when they hear of them, they may well say what Jane Taylor said of the power of philosophy to sanctify the heathen—

“ Let the keys-of-Peter boasting man,  
Do with his enchantments if he can.”

For if the mission churches are kept pure, and continue to prosper,—and it will be the fault of Protestantism if they fall off,—Popery will be put to shame in the eyes of all nations, just as Judaism and philo-

sophy were before the Roman empire, by the first Gentile churches. Then God chose "the foolish things, to confound the wise, and the weak things, to confound the mighty;" and he will do so again. What the world and nominal Christians think foolish, weak, and base things, as compared with the favourite carnal weapons of warfare against the stronghold of Babylon, God will render "mighty to the pulling down" of these strongholds, and will eventually bury in the rubbish of fallen Babylon all weapons but his own word. Not a sword, but "the sword of the Spirit," will wave in triumph over her ruins.

R. P.

### THE RELIGIOUS STATE OF THE JEWS IN POLAND, SILESIA, AND OTHER PARTS OF EUROPE.

THE removal of the Jewish population of the frontier of Russia to the interior of the empire has of late called the attention of many to that interesting people, and a few notices of the Jews residing in the countries bordering on that empire may not be uninteresting to your readers. In the beginning of 1840, at St. Petersburg, the writer made the acquaintance of Pastor Boerling, a clergyman of the Lutheran church, and himself a descendant of Israel, who stated, amongst other things, that he was stationed as a missionary for many years at Schloss, a town in Poland, which is inhabited chiefly by Jews. When he first went there he saw no opening for usefulness; and after a little time he began to fear that he had run unsent. But the cholera soon broke out in the place, and all the medical men fled; he then concluded that he had been sent thither of God,—for a previous residence in several towns of Asia while the cholera prevailed in these places had made him acquainted with the most approved methods of treating the sufferers, and now the people implored his aid. He cheerfully attended the sick, and soon gained their affections. From that time their houses were open to him, and he was invited to all their entertainments and feasts.

On one occasion he was present at a marriage feast, when, according to custom, all the guests presented gifts to the newly-married pair. He had just received from London a few copies of the 12mo. edition of the Hebrew Old and New Testament bound together, and he presented them with one of these. It was gratefully received, and at the close of the feast, when the bridegroom held up the different presents, and announced the name of the giver of each, exhibiting the Bible last, he said, "But see what our friend the missionary has given us,—the Scriptures! This I value more highly than silver or gold!"

The young man took the Bible regularly to the synagogue when he went to worship. The reader, observing this, demanded of him how he dared to bring the Christian book into the synagogue. He replied,

that he had read it through, and found nothing ungodly in it,—that he must and would read it. Many of the other Jews then applied for copies, with which they were supplied; and the desire for instruction became so great, that the inhabitants of the town requested the missionary to organise a school for the instruction of the young. He complied with their request, organising one for the instruction of boys, under his own superintendence, and another for girls, under the superintendence of his wife.

He met with opposition from quarters whence he had least reason to expect it, but the great body of the Jews encouraged him; and after some time a Jew of considerable learning and influence came to him and said, "One or other of us must leave this town. If you don't go, I go; for if things go on thus, my children also will be taught to read, and to read the books of the Christians."

He also mentioned that he was appointed at one time to labour in Upper Silesia. He went thither, and on approaching one town, the first he entered, he was informed that all the inhabitants were Jews, but that he would have no opportunity of prosecuting missionary labour there, for they were all rich and wanted nothing. On entering the town he was soon convinced of the correctness of the information he had received; but as a few Christian Jews resided there he resolved to spend a few days in intercourse with them. It was then Friday, and on the following day he went to the synagogue. Several of the Jews assembled there, observing him to be a stranger, welcomed him with the usual salutation of "Peace be with you!" When, however, they observed that during the prayer which was offered he stood devoutly and still, instead of looking about as did others, they whispered aloud, He is not a Jew but a missionary, for all the missionaries pray so.

What were the consequences? In the course of the day many of the Jews visited his apartment for conversation concerning Christianity; and they spent the time not in disputation as at other places, but in calm and dispassionate comparison of the Old Testament prophecies with the history of Jesus of Nazareth recorded in the Gospels! In the evening six Jews whose heads were silvered with age waited upon him, and almost adjured him to tell them what had convinced him of the truth of Christianity; and they, too, spent their visit in a calm and apparently dispassionate examination of the attestations of the Messiah.

He assured me that ten times the number of missionaries now labouring in Poland and Silesia might find full scope for their energies in cultivating that extensive and hopeful field. The opinion prevails that the Jews present a hopeless field for missionary culture, but there are many things leading us to the contrary conclusion.

God hath not cast off his people if, with the apostle, we believe that God is no respecter of persons,—but in every nation he that feareth Him and worketh righteousness is accepted with him; and if we



search amongst the Jewish people, we may find many like their fathers who bowed not the knee to Baal ; many like the godly Jews of former days,—men like Simeon, “just and devout, waiting for the consolation of Israel.”

I felt much interested by the description given by Pastor Boerling of one of his acquaintances, an aged rabbi, who, like Anna the prophetess, the daughter of Phanuel, of the tribe of Aser, departed not from the temple, “but served God with fastings and prayers night and day.” Regularly at the hour of midnight, was that aged patriarch to be found in the synagogue making confession and supplication unto God. He was accidentally overheard on one occasion by Mr. B., and he repeated to me the prayer, which a retentive memory enabled him to recall. While I listened to it, I thought I saw before me Daniel when he set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. The spirit was the same, the expressions similar to those which characterised the prayer presented by that prophet, and recorded in the 9th chapter of the book which bears his name.

This rabbi led an abstemious life. On one occasion, when offered a little wine, he declined. In a short but thrilling reply, (to which I cannot do justice in a translation) he stated his reasons for acting thus :—“I read,” said he, “that wine makes glad the heart of man ; and I,—can I be joyful while the city of the Lord is trampled under foot? Can I be joyful while the name of Jehovah is blasphemed? Can I be joyful while the people of God having turned their back upon the Lord, are weltering in sin?” Is not this the spirit expressed by the Psalmist,—“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave unto the roof of my mouth : if I prefer not Jerusalem above my chief joy.”

On another occasion he slipped away from a marriage feast at which he had been present. He was soon missed ; and one and another of the guests exclaimed at once, “Where is the rabbi?” A search was made, but nowhere could be found. At length some one inquired, “Have you been to the synagogue?” The parents of the bridegroom and bride caught at the suggestion,—they hastened thither, and there they found him in the dark, engaged in prayer. They entreated him to rejoin the party, and to bless the youthful couple with his presence. He replied, “No, I cannot. You are joyful as is befitting the occasion of your meeting, but my heart is sad,—sad ; sad, when I think of the condition of my people.” They still urged him ; when, to meet their wishes, he consented to rejoin the party on condition that all music should be laid aside. A marriage party without music is an incident almost unknown amongst the Jews ; but such was the attachment of his flock to this rabbi, that the concession was made at once. And on his rejoining the party, marked attention was given to several



addresses which he delivered, in the course of the evening, on the sins to which they and their nation were addicted.

Religion is the same in all, however different may be its manifestation in different circumstances; and I was informed that similar manifestations of its influence are not uncommon amongst the more humble of the rabbis.

From the same friend I also learned that in Prussia there are few Jewish families of which some of the members or connexions have not been baptized. These are, in general, Christians only in name, but he knew many who were also Christians in conduct, and Christians in heart.

There was at that time a very prevalent expectation that the Messiah would appear in the course of that year. The expectation was founded on calculations made by many of the Talmudists, from data drawn from prophecies in the Old Testament Scriptures; and I was told of one learned Talmudist, who had declared that if the Messiah did not appear in the course of that year, they were shut up to the conclusion, that he must have already come; and if so, that Jesus of Nazareth must have been he. I have had no opportunity of learning the effects of the disappointment which followed this expectation, but if the result be to lead the Jews to prayer, we may yet see literally fulfilled that ancient prediction, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain every family apart, and their wives apart."—Zech. xii. 10—14. And "if the *fall* of them be the riches of the world, and the *diminishing* of them the riches of the Gentiles; how much more their fulness!"

Amongst the more learned of the Jews in those regions, I have reason to believe there are many who are not satisfied with Judaism. I made the acquaintance of one such,—Dr. Levaïson, a learned rabbi, who was profoundly versed in the Talmud, but found in it no satisfaction. While inquiring after the truth at one of the universities of Germany, he became acquainted with a distinguished professor, whose neological sentiments have secured for him a *sobriquet* importing that he is a personification of pagan philosophy. He gradually imbibed his sentiments, and in proportion as he did so he had to give up his Talmudical theories, but he still felt that more was necessary to enable him satisfactorily to account for all the phenomena with which he was

acquainted. In this state of mind he met with a priest of the Greek church, who was in the suite of a Russian ambassador at one of the German courts. He, carefully distinguishing betwixt ceremonies devised by man and truths revealed by God, directed his attention to the doctrines generally received as evangelical, and convinced him of the truth of Christianity. Not having met with evangelical Christians amongst Protestants, he came to St. Petersburg, in the hope of there hearing more perfectly the principles of the religion he had embraced.

I endeavoured to ascertain the prevalent opinions of the Jews in regard to the nature and character of the Messiah, and found that of the Talmudists, almost all expect him to be only a man; among the Cabbalists, many expect that he will be Divine; but by many of the Jews it is expected that there will be two Messiahs,—one who has probably appeared already, in whom was to be, and has been, fulfilled the predictions contained in the fifty-third chapter of Isaiah; and another who is to reign for ever. The former, as might have been expected, lived unknown; but there is more than one individual known to Jewish history whose life is supposed to fulfil what was foretold. None, however, excepting Christian Jews, appear to consider that Jesus of Nazareth was he. This is not wonderful, as few have access to the New Testament; and there is amongst them a distorted history of his life, which is calculated to hold him up to the ridicule, contempt, and execration of the nation. With regard to that Messiah, I found it believed that his death would be as a *sacrifice* for the sins of his people, and not merely an *effect* brought about, directly or indirectly, by the wickedness of the nation.

Since the period to which the preceding pages refer, a number of Jews in Germany have given up the Talmudical interpretation of the Scriptures, as have several of their brethren in England, and reorganised themselves as a separate religious community; but of their theological views I know nothing. There is, however, a very interesting body of Jews living in the Crimea, known by the name of Karites, or Caraites, and sometimes called Tartar Jews, in consequence of their speaking the Tartar language. These men long ago rejected the Talmud, and for several generations have continued to regulate their sentiments and conduct by the Scriptures of the Old Testament alone. I often heard of them while in Russia, and universally received a favourable report of their conduct and behaviour. Many of them appear to be spiritually-minded men, and therefore they are hated by the other Jews, among whom there is a trite saying expressive of their hatred and contempt, to this effect,—“If a Christian be drowning, take a Karite, and make his body a bridge by which to save him.” But I have never heard of their rendering railing for railing. The designation generally given by them to the other Jews, when speaking of their theological differences is, “Our brethren of the Talmud.” They have amongst them copies of the New Testament, which they

consider a record of the life and doctrines of a godly Jew and his disciples, and they manifest no objection dispassionately to discuss the question of his Messiahship.

From observation, and from intercourse with Christian Jews, who have laboured amongst their brethren, I am persuaded that the conversion of the Jews has been greatly hindered by the following circumstances.

1. Both Jews and Gentiles have fostered the notion, that a Jew must necessarily forego his nationality on embracing Christianity. It may be true, that they who are like Abraham are the children of Abraham; but he who is a lineal descendant of that patriarch never can cease to be such by abandoning the "vain conversation received by tradition from the fathers." The apostle of the Gentiles, in common with the other apostles,—and, I may add, in common with their Master,—was a *Christian Jew*.

2. Jews have seldom an opportunity of witnessing the effects of Christianity in converting the soul. They, consequently, form their opinion of Christianity from the conduct of men who are only nominally Christian. If they have never seen the beauty of holiness manifested by Christians, and if all that they do see and hear tends to confirm their belief that Christians are utterly devoid of true religion, their prejudices against Christianity must become very strong. We accordingly find them frequently employing the term Christian as synonymous with *blackguard*. They need, therefore, "living epistles" to teach them, "without the word," that the Gospel is the power of God unto salvation to every one that believeth.

3. Their usual criterion of learning is acquaintance with the Talmud. In this Christians are deficient, and they are consequently despised. As in the days of our Lord so now, they make the commandment of God of none effect by their tradition. To the Jews it was commanded, "When ye reap the harvest of your land, ye shall not wholly reap the corners of thy field; thou shalt leave them for the poor of thy people." Upon this command, there are raised such questions as these;—How much must be left, if the field be *four-square*? How much, if it be triangular? How much, and in what form, if it be semicircular? How much, in what form, and where, if it be circular?

In listening to a Jew expatiating on such subjects, one is forcibly reminded of the saying of our Lord,—“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and ye neglect the weightier matters of the law,—judgment, mercy, and faith.” Such are the questions discussed in the Talmud, and the first desire of an ambitious youth amongst the Jews is to study the Talmud. An acquaintance with several of the sciences is necessary to success; and in general the student devotes himself to the study of these with the closest application, that he may afterwards overcome the difficulties to be encountered in his subsequent progress.

They appear to have a passion for such pursuits; even boys at school challenge each other to a trial of skill in expounding the Talmud. In such cases they go to the rabbi, and inform him of their design; he then appoints them a passage, and they seat themselves at the extremities of the room, or in different apartments, to perform their task. In a given time they each produce a written exposition of the passage prescribed. These are submitted to the rabbi, and the contest is determined by his decision on their respective merit.

It occasionally happens, when the children of wealthy Jews marry, that the father of the bridegroom challenges the father of the bride to support the newly-married pair and their family for *twenty years*, or some other term of years, on condition of his doing the same. If the challenge be accepted, contracts are executed, and the young man generally devotes himself with close application to the study of the Talmud. If his success be considerable, his friends boast of his achievements, and congratulate themselves, saying, "Ay, he'll be a rabbi yet!"

To attain this dignity, it is necessary in some provinces to go through a protracted course of severe study. It is rarely the case that this can be completed before the student has reached his *thirtieth* year. If it be accomplished at an earlier age, the hair of the student, prematurely grey, generally testifies to his mental effort.

It does not appear to be avarice, or ambition, or the desire of usefulness, which alone prompts to the laborious and self-denying life of a student of the Talmud. Combined with one or more of these motives, is the hope of having made some attainment whereof they may glory before God. "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

It seems, then, to be most desirable that some, at least, of those who devote themselves to labour amongst the Jews, should be prepared to cope with the most learned in the discussion of the most subtle of Talmudical speculations, otherwise contempt for the intellectual attainments of the missionary may prevent an attentive consideration being given to the doctrines which he teaches in the name of Jesus.

How much have they who are interested in the conversion of the Jews to animate and to encourage them! Whilst labouring, men ought always to pray, and not to faint. "Pray, then, for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

J. C. B.

Cape Town.

## MEMORABLE DAYS IN MAY.

- May 1, 1545. Francis Junius born.
- " 2, 1550. Joan Bocher (the maid of Kent) burnt for peculiar opinions respecting the incarnation of the Word.
- " 2, 1572. Zegedine, the Hungarian Reformer, died.
- " 4, 1804. Napoleon Buonaparte elected emperor of the French.
- " 5, 1525. Frederic, elector of Saxony, and Luther's first patron, died.
- " 5, 1556. Thomas Drowry, a blind youth, burnt at Gloucester.
- " 5, 1643. The "Book of Sports" ordered to be burnt by the common hangman.
- " 5, 1700. Edward Bury (ejected from Great Bolas in Shropshire in 1662) died.
- " 5, 1821. Napoleon Buonaparte died at St. Helena, in the sixth year of his exile, and the fifty-second of his age.
- " 6, 1678. Jansenius, "Bishop" of Ypres, in Flanders, and founder of the Jansenists, died.
- " 8, 1814. Napoleon Buonaparte landed in Elba, after his first abdication.
- " 9, 1760. Count Zinzendorf, "Bishop" of the United Brethren, died.
- " 9, 1799. The Religious Tract Society founded.
- " 9, 1828. The Test and Corporation Acts repealed.
- " 9, 1796. Vaccination first introduced by Dr. Jenner.
- " 19, 1536. Queen Anne Boleyn, second wife of Henry VIII., and mother of Queen Elizabeth, beheaded.
- " 21, 1607. Dr. John Reynolds the Puritan, and regius professor of divinity at Oxford, died.
- " 22, 1727. The United Brethren's nightly watch established.
- " 22, 1377. Gregory XI. issued three bulls against Wycliffe.
- " 22, 1522. John Jewel, "Bishop" of Salisbury, and author of the *Apologia Ecclesiæ Anglicanæ*, &c., born.
- " 23, 1498. Jerome Savonarola executed for heresy.
- " 24, 1551. Von Paris burnt for denying the divinity of Christ.
- " 24, 1618. King James's "Book of Sports," first published.
- " 24, 1689. The Act of Toleration passed.
- " 24, 1707. Thomas Doolittle (ejected from St. Alphage, London Wall, in 1662,) died.
- " 25, 1531. Star Chamber order against Tyndale's writings.
- " 26, 1416. Jerome of Prague defends himself before the Council of Constance, and avows his attachment to the evangelical doctrine.
- " 26, 1663. Joseph Alleine, author of the *Alarm to the Unconverted*, apprehended, and sentenced to be imprisoned in Ilchester gaol.
- " 27, 1564. John Calvin died.
- " 30, 1416. Jerome of Prague burnt at Constance.
- " 30, 1770. The infidel Voltaire died.
- " 30, 1792. Dr. Wm. Carey's discourse at Nottingham on Isa. liv. 2, 3.
- " 31, 1533. The coronation of Queen Anne Boleyn.

OUR readers, as their eyes have glanced over the list here presented to them, cannot fail to have had their attention arrested by the notices relating to Napoleon Buonaparte. These, and the notices relating to Queen Anne Boleyn, are strikingly adapted to impress upon the mind

the salutary lesson of the instability of human fortune. "God hath spoken once: twice have I heard this, that power belongeth unto God." Psalm lxii. 11.

The interference of the civil power with the rights of conscience and the obligations of religion, appears in several different forms in the notices of this month. We have cause to be thankful that ejections, apprehensions, imprisonments, and executions for conscience' sake,—that royal declarations, Star Chamber orders, acts of parliament, and magistrates' warrants, no longer fetter our Christian liberties. The "Act of Toleration," and the repeal of "the Test and Corporation Acts," were indeed legislative interferences in favour of religious liberty; but they favoured it only by removing legislative restrictions. The legislature in these acts only undid their own wrong, and undid it partially, niggardly, and contumeliously. The word "toleration," as applied to religious convictions, is itself a scandal to a professedly Christian legislature. And though we have great reason for gratitude to God that many disabilities under which our forefathers laboured are now removed, much is yet owing to the holy cause of Christian liberty and conscience from the government and legislature of Great Britain; whose present movements, with a show of liberality, manifest as real an ignorance of the true duties of the civil power, as did the persecutions of past times.

The terms in which the order of the court of Star Chamber respecting Tyndale's writings was expressed, were, that "all the books containing such heresies as had been complained of, with the translation also of Scripture corrupted by William Tyndale, as well in the Old Testament as the New, should utterly be expelled, rejected, and put away out of his [the king's] people, and not be suffered to go abroad among his subjects." This order was made at a court held by the king, with the assistance of some principal divines and deputies from the universities. But unless what was said by the king was mere collusion, it would appear that the divines were far more hostile to the light than their royal master; for the latter, as Hall says in his chronicle, "in pursuance of his own settled judgment, that a great deal of good might come of the people's reading the New Testament with reverence, and following of it, commanded the bishops to call to them the best learned of the two universities, and to cause a new translation to be made, that the people should not be ignorant of the law of God; but that, notwithstanding this injunction of the king, the bishops did nothing at all to set forth a new translation, which caused the people still to read and study that of Tyndale, by reason whereof many things came to light."

On the 24th of May, 1618, the celebrated Book of Sports was dated. This was "a declaration to encourage recreation and sports on the Lord's-day," and was published with the view of checking, and

ultimately suppressing, Puritanism. It was drawn up by Bishop Morton, and declared his majesty's pleasure, that after divine service his "good people should not be disturbed, letted, or discouraged from any lawful recreations; such as dancing, either of men or women, archery for men, leaping, vaulting, or any such harmless recreations; nor having of May games, Whitsun ales, or morrice-dances, or setting up of may-poles, or other sports therewith used, so as the same may be had in due and convenient times, without impediment or let of Divine service." After Laud's translation to the archiepiscopal throne of Canterbury, these sports, which had in some places been suppressed by the judges of the land, at the request of the justices of the peace, were enforced again, with various motley revels instituted,—dedication feasts, church ales, clerk ales, and bid ales, for a description of which we must refer to Neal's History of the Puritans. As Neal observes, however, these measures, and not less some publications impugning the authority of the Lord's-day, which were issued by Drs. Pocklington and Heylin, and other high-church clergymen, were deeply offensive to all sober minds. "Instead of convincing the sober part of the nation," says he, "it struck them with a kind of horror to see themselves invited by the authority of the king and church to that which looked so little a command of the word of God." Hence, when the parliament was in a situation to act with effect, arose the order, which our list also notices, that the declarations of James and Charles should be burnt by the hands of the common hangman in Cheapside and other usual places; and that all persons having any copies in their hands, should deliver them to one of the sheriffs to be burnt.

In evidence of the strong feeling of revulsion which King James's declaration produced, not only among the sober-minded, but among others who were by no means of that character, we may mention a curious incident belonging to the history of a family which has from then till now preserved an unbroken line of Puritans and Nonconformists. It relates to Mr. Richard Conder, an ancestor of Dr. John Conder, of Homerton, and consequently of his grandson, Josiah Conder, Esq. We extract it from a brief, but very valuable, memoir of Dr. Conder, which appeared in the Evangelical Magazine for October, 1795.

"Concerning Richard Conder, sen., the following interesting anecdote is preserved, which was related to Dr. Conder in the early part of his life, by an old gentleman, who remembered when a boy to have heard it from Mr. R. Conder himself. 'I used,' said he, 'when young, to accompany my father to Royston market, which Mr. Conder also frequented. The custom of the good men in those days was, when they had done their marketing, to meet together and spend their penny together in a private room, where, without interruption, they might talk freely about the things of God, how they had heard on the Sabbath-day, and how they had gone on the week past, &c. I was admitted to sit in a corner of the room.



One day, when I was there, the conversation turned upon this question, *by what means God first visited their souls, and began a work of grace upon them.* It was your great-grandfather's turn to speak, and his account struck me so, I never forgot it.' He told the company as follows: 'When I was a young man, I was addicted to foot-ball playing; and as the custom was, in our parish and many others, the young men, as soon as church was over, took a foot-ball and went to play. Our minister often remonstrated against our breaking the Sabbath, which however had little effect, only my conscience checked me at times, and I would sometimes steal away, and hide myself from my companions. But, being dexterous at the game, they would find me out, and get me again among them. This would bring on me more guilt and horror of conscience. Thus I went on, sinning and repenting, a long time, but had no resolution to break off from the practice; till one Sabbath morning our good minister acquainted his hearers, that he was very sorry to tell them, that by order of the king (James I.) and council, he must read them the following paper, or turn out of his living. This was *The Book of Sports*, forbidding the minister, or churchwardens, or any other, to molest or discourage the youth in their manly sports and recreations on the Lord's-day, &c. While our minister was reading it, I was seized with a chill and horror not to be described. Now, thought I, iniquity is established by a law, and sinners are hardened in their sinful ways! what sore judgments are to be expected upon so wicked and guilty a nation! what must I do? whither shall I fly? how shall I escape the wrath to come? and God set in so with it, that I thought it was high time to be in earnest about salvation; and from that time I never had the least inclination to take a foot-ball in hand, or to join my vain companions any more; so that I date my conversion from that time, and adore the grace of God, in making that to be an ordinance for my salvation, which the devil and wicked governors laid as a trap for my destruction.'

"'This,' said the good man, 'I heard him tell; and I hope with some serious benefit to my own soul.'"

The religious oppressions of the first two sovereigns of the House of Stuart were followed up after the Restoration of that house by the Act of Uniformity, in 1662, and by numerous imprisonments for conscience' sake. Our list records the apprehension and imprisonment of Joseph Alleine, the author of the "Alarm to the Unconverted," and several other valuable works. The narrative of these events is given in his life, in a chapter written, after his death, by his widow, Mrs. Theodosia Alleine, and which, with his letters, written in prison, is singularly interesting and edifying. Our limits afford no room for extract, but those of our readers who can obtain the Life of Alleine, and his "Remains," either in the old edition, or as republished by Nichols at Leeds,—the former in 1815, in twelves, the latter in 1816, in eighteens,—will possess two volumes worth their weight in gold.

But our present list is not confined to bloodless restrictions of the liberty of conscience. It contains five notices of the sacrifice of human life to the sanguinary spirit of persecution. We shall first notice three instances perpetrated in our own country, and afterwards the deaths of two distinguished Reformers of Bohemia and Italy.

The executions of Joan Bocher and Von Paris are thus related by Sir James Mackintosh, in his History of England, vol. ii. pp. 273-4:—

"Joan Bocher, commonly called Joan of Kent, a zealous Protestant, who had privately imported Lutheran books for the ladies of the court in Henry's reign, had now adopted a doctrine, or a set of words, which brought her to be tried before the commissioners for heresy. As her assertions are utterly unintelligible, the only mode of fully displaying the unspeakable injustice of her sentence is to quote the very words in which she vainly struggled to convey a meaning: 'she denied that Christ was truly incarnate of the virgin, whose flesh being sinful he could take none of it; but the Word, by the consent of the inward man in the virgin, took flesh of her.' The execution was delayed for a year by the compassionate scruples of Edward, who refused to sign it. It must be owned with regret, that his conscientious hesitation was borne down by the authority and importunity of Cranmer, though the reasons of that prelate rather silenced than satisfied the boy, who, as he set his hand to the warrant, said, with tears in his eyes, to the archbishop, 'If I do wrong, since it was in submission to your authority, you must answer for it to God.' It was not till the 2nd of May, 1550, that this unfortunate woman was burnt to death. On the 24th of May, 1551, Von Paris, an eminent surgeon in London, of Dutch extraction, having refused to purchase life by recanting his heresy, which consisted in denying the Divine nature of Christ, was burnt to death."

We need not, after what was said respecting Legate's execution in our March paper, make any observations as to the light in which the deaths of these two unhappy victims of persecution should be regarded. The doctrinal subtleties of the maid of Kent seem to have proceeded from a sincere desire to obviate a supposed impiety in the view commonly taken of the incarnation. In noticing the fact that no Romanist suffered death in Edward's reign, Sir James Mackintosh has stated very clearly the relative positions of the two great religious parties which then divided the nation, and shown how these relations modified the principles of persecution as maintained by the Protestants, and prepared the way for subsequent advances in the cause of spiritual freedom. We recommend these statements to our younger readers, as equally true and instructive. The same discrimination, unhappily, does not pervade all the author's observations respecting religious subjects and characters. His ignorance of spiritual religion, and want of sympathy with those who were supremely actuated by it, render him not unfrequently far more partial than his conscious uprightness of intention would have knowingly allowed; and occasionally lead him into errors which we are surprised that his singularly discriminating and cultivated intellect did not detect.

The martyrdom of Drowry—a striking confirmation of the doctrine that the blood of the martyrs is the seed of the church—is thus related by Thornton, in his *Piety Exemplified*:—

"A strong and lively faith produces a tone of heroic energy, combined with exquisite tenderness, which elevates and graces the character of persons in the lowest, as well as in the highest ranks of life. The same day on which the touching interview above related (the interview between Hooper and Sir Antony Kingston, on the day the former was burnt) took place, a poor blind boy earnestly begged the guards to give him admission to Hooper. This child had not long before suffered imprisonment.

ment, at Gloucester, for confessing the truth. Hooper, having examined him concerning his faith, and the cause of his confinement, looked stedfastly upon him, and the tears gushing from his eyes, said,—‘Ah! poor boy; God hath taken from thee thy outward sight for cause he best knoweth; but he hath given thee other sight much more precious: He hath endued thy soul with the eye of knowledge and faith. God give thee grace continually to pray to him, that thou lose not that sight, for then thou shouldest be blind both in body and soul.’ The bishop’s prayer was granted; for this poor blind boy, whose name was Thomas Drowry, was afterwards himself a martyr. He was burnt at Gloucester, May 5, 1556.”

Jerome of Prague was the intimate friend and companion of Huss. From his not having been ordained to the ministry, he has been distinguished as the “Lay Reformer.” After studying in the university of his native city, he spent some time at Cologne, Heidelberg, Paris, and Oxford, in which last university he studied the writings of Wycliffe, some of which he translated, and took with him to Prague. On Huss’s detention at Constance, he determined to go thither to his assistance, but on arriving in the city, was obliged, for his own safety, to return to Ueberlingen, from which place he addressed a letter to the emperor for a safe conduct, but in vain. Returning homewards, he was apprehended at Hirschau, and brought back to Constance. This was in May, 1415. At his first appearance before the council he showed great intrepidity, replying to the clamours raised against him, “Since nothing but my blood can satisfy you, the will of God be done!” Imprisonment and the solicitation of his friends, however, so far prevailed with him afterwards, that in the month of September he began to equivocate, and on the 23rd of that month avowed before the council his conviction that Huss had been justly condemned; retracted the errors which had been alleged against him; and declared himself ready to undergo all the penalties prescribed by the canons if he ever relapsed into heresy. From doubts which were entertained of the sincerity of his conversion, he was remanded to prison, and detained there several months. At length, on the 23rd of May, 1516, he was brought again before the council on new charges. On the 26th he defended himself in an oration which extorted the reluctant admiration of the whole council; but closing it with a retraction of his former submission, in which he firmly declared his agreement with Wycliffe and Huss, and his deep repentance that he had so weakly abjured the doctrine of his “excellent brother,” he spared his enemies the trouble of replying to him, and was remanded for two days, in the hope that he would again recant. All efforts failing, he was brought up again on the 30th to receive his sentence, and immediately afterwards led to the place of execution. His conduct on his trial and at the stake was described by Poggio, of Florence, the pope’s secretary, in a letter to his friend Aretin, which has been frequently reprinted. Poggio’s eulogies on Jerome’s talents and defence before the council we reluctantly omit, but make room for the closing scenes. The letter is

given at length in Gilpin's "Lives of the Reformers," and by Mr. Thornton.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the stake, he pulled off his upper garment, and made a short prayer; and afterwards he was bound with wet cords and an iron chain, and enclosed as high as his breast with faggots. As the wood began to blaze he sang a hymn, which the violence of the flames scarcely interrupted. Thus died this prodigious man. The epithet is not extravagant. I myself was an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a lesson of philosophy."

The character of Savonarola has been enveloped in suspicion by some historians, and Mr. Roscoe, in his *Life of Lorenzo de' Medici*, has disparaged it. But admitting that the share which he had taken in the political disturbances of his time, furnished some motive, as well as pretext, for accusing him, the accusation on which he was condemned had reference principally to *religious* offences, and those the same as the very noblest of the martyrs have suffered for. He was accused of holding the doctrine of free justification through faith in Christ, and the necessity of administering the communion in both kinds; of despising papal indulgences and pardons; of condemning the immoralities of the clergy; of denying the pope's supremacy; and of disparaging auricular confession; as well as of stirring up revolt and sedition, and declaring that Italy must be cleansed by God's scourge for the manifold wickedness of the prince and clergy. Refusing to recant, he was, with his two friends, Dominic and Silvester, who were also Dominicans, cruelly tortured; and it is said that under the agony he uttered some expressions which were construed into a recantation. But besides that these are not distinctly stated, (Roscoe indeed insinuates that he acknowledged the fallacy of his pretensions to supernatural powers, but he is not unprejudiced on that question,) the improbability that he did recant is powerfully corroborated by his being executed the next day without any measures having been taken to obtain his attestation of the alleged repentance. We are therefore so convinced that the account which Dr. Guericke has given of this Reformer and his trial is nearer the truth, that we shall translate that portion of it which bears immediately on the latter subject; only premising that the closing sentence of our extract, in harmony with the historian's strong political opinions, expresses a severer judgment in reference to the Reformer's measures than we can feel at liberty in all respects to adopt or justify.

"Tortured in the cruellest manner at the instigation of Pope Alexander VI., he cried out in anguish, 'It is enough, O Lord! take thou my soul;' but he was still able to pray for his tormentors. That his offences might appear more

worthy of death, the public acts\* were nefariously altered by the management of a person whose life had formerly been spared at his intercession. Before such judges he would offer no defence. Yet towards the very close of his life, the fulness of his faith and hope expressed itself in deep and earnest expositions of the 31st and 51st Psalms.† 'This man,' said Alexander VI., 'should die, if he were John the Baptist himself.' Savonarola this decision of the pope heard with tranquillity, administered the Lord's supper to himself, and proceeded with cheerfulness to the place of execution. He was, with two of his friends, first hanged, and then burnt at the foot of the gallows, as a seducer of the people, and a heretic. His half-burnt hand was seen in the midst of the flames, raised up in the act of blessing. Thus he died, in the undisturbed reliance upon Him who had before died for him, at Florence, on the 23rd of May, 1498; a Reformer remarkably distinguished for his spiritual gifts and practical energy, but who did not take the pains he should have taken first to subdue that which was contrary to God's will within himself—a forerunner of Luther, (whose work he most certainly anticipated, and with whom he was, in many respects, one as to the essence of their doctrine,) but who was eager to reform, and that not only by preaching, but by prophesying—not only through the word, but through the civil power—not only according to God's plan, but to man's—not the church only, but the state also."—*Guerike, Handbuch der Kirchengeschichte*, p. 696.

We have entered our protest against the unfavourable exception here taken to Savonarola's merit as a Reformer. He was a sagacious interpreter of the political events which transpired under his eye, and however his prophesying may have been magnified by admiring friends or subtle enemies, or perhaps even misunderstood by expressions which dropped from him in moments of excited feelings, or when he lectured on the Apocalypse, they were no more prophetic than several which have been ascribed to Luther, Knox, and other Reformers. Dr. Guerike blames him for not confining his efforts to the reformation of the church. He was a political reformer by necessity. When the Medicean family had been expelled from Florence for their oppression and extortions, and a new government was organised, the people yielding to his advice, established a democracy in preference to an oligarchy. This is the head and front of his offending. But he was no demagogue—no flatterer of the people. Frugal and severe towards himself, he rebuked vice *wherever* he detected it. The displeasure which he expressed to Lorenzo de Medici when the latter was forming his nefarious connexion with Pope Alexander VI., he also expressed with equal faithfulness to the people, when they failed in their obedience to the obligations of religion. Can it be made a reproach to him that he exposed that monster in human form who then occupied the papal

\* The original word here is "Acten," which may signify either the records of the city, or the instruments connected with the legal process against the Reformer; and which are here intended, we have not immediately the means of ascertaining.

† These were published by Luther, under the title, "Mediatio pia et erudita Hieron. Savonarolæ a papa exusti super Psalmos 'Miserere mei,' and 'In te, Domine, speravi.'" Vitemb. 1523.

chair? The party which was raised against him at last, and by whose means the pope accomplished his revenge, was made up of those who shrank from his faithful preaching. It consisted of the clergy whose corruptions he had reproved, of courtiers whose extravagance he had opposed, and of young men whose self-indulgence he had restrained. Dr. Guerike has made a scape-goat of him in favour of Luther, but we know of nothing in which Luther has any great advantage, except that he lived in a time more favourable to reformation, and when the advancement of learning permitted a wider issue of the Scriptures, and prepared a greater number of co-operators. Besides the expositions which have been mentioned, Savonarola wrote an apology for the Christian religion, in four books, under the title of "*Triumphus Crucis*," which was published at Florence in 1494; a treatise, "*De Simplicitate Christiana*," in four books, published at Florence in 1496; and some sermons, also printed at the same place, in two vols., in 1543. The best biography of this Reformer is that written by Dr. Rudelbach, which was published at Hamburgh, in 1835, under the title, "*Hieronymus Savonarola und seine Zeit*." 8vo.

There is nothing specially remarkable in the death-beds of the other men of God whose decease is noticed in our list, unless it be in that of Calvin, with which the public has become familiar through the pictures of Hornung, and the engravings which have been taken from them.\* Calvin's was a peaceful and happy death,—he died surrounded by friends, having lived to see the Reformation established on a firm basis, and departing in the assurance that the great work which, under God, he had so far advanced, would be carried forward on the same principles by the able and trusty fellow-workers who survived him. How different from the death of Voltaire, on whom conviction burst without a single ray of hope, and whose agonies were such that his infidel companions, as they could not alleviate, so they were not allowed to witness them! "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. xiv. 32.

Mr. Edward Bury was the intimate friend of Philip Henry, and was on one occasion apprehended with him as they were engaged together in a public religious service. Mr. Henry's daughter, Mrs. Savage, has thus referred to his death in her diary :—

"May 10, 1700. This week, old Mr. Bury, of Bolas, in Shropshire, was buried, an *aged nonconformist*, some time a fellow-labourer and sufferer with my dear father—now gone to his reward. Few left of the old generation. Lord! pour out

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\* Our readers may not generally be aware that the picture, of which a very finished engraving was published by Mr. Tilt, is a second work of the artist on the subject. The first was painted and exhibited in Geneva, and is, we believe, still in that country. We prefer it on several accounts to the latter work. It is neither so crowded nor made up, and the general effect is better. A beautiful lithograph from it has been published in Paris.



of thy Spirit on our sons and daughters."—*Mrs. Savage's Diary*. Original Manuscript as quoted by Sir J. B. Williams, in his revised edition of the Life of Philip Henry. 8vo. edit. p. 146.

The memory of Thomas Doolittle also claims a passing notice. He was born at Kidderminster, of religious parents, in 1630. Mr. Baxter's discourses on the "Saints' Rest" were blessed to his saving conversion. On leaving the university, he went to London, where he was soon taken notice of for his warm and affectionate preaching; and the parish of St. Alphage being vacant, called him to be their pastor. He had been there nine years, faithfully and zealously employed, when he was deprived by the Bartholomew Act. After his ejection, he supported his family by keeping an academy. During the plague, he retired, on account of his boarders, to Woodford-bridge, but afterwards returned, and opened a meeting-house for worship and preaching, being satisfied that it was his duty to exercise his ministry; but it was closed by the king's officers. On King Charles's licence, in 1672, he resumed his place, and set up an academy at Islington, where he educated several young men for the ministry, and among the rest his own son, who was many years pastor of a church at Reading. After the Toleration, he preached twice every Lord's-day, and held a lecture on Wednesday;

"At which he delivered his exposition of the Assembly's Catechism. *He had a great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage.* . . . A life prolonged beyond his usefulness was the greatest trial he feared, and God graciously prevented it; for the Lord's-day before his death, he preached and *catechised* with great vigour, and was confined but two days to his bed. In the valley of the shadow of death, he had such a sense of the Divine presence as proved a powerful cordial for his support. He died May 24, 1707, aged seventy-seven, and was the last of the ejected ministers in London."—*Nonconformists' Memorial*, 2nd edit. vol. i. pp. 86—89.

We have no room for a particular notice of Count Zinzendorf's death or character, but the particulars may be found in Bost's History of the Moravians, and Spangenberg's life of the Count, which has been translated by Mr. S. Jackson. In Bost will also be found a very interesting account of the nightly watch established at Herrnhut, and of some remarkable events affecting the Moravian community, which occurred on the 12th of May, in different years, on which account that day was designated at Herrnhut "the critical day."

The discourse which we have referred to as having been preached by Dr. Carey on the 30th May, 1792, was that in which he urged his hearers to *expect great things* for God, and to *attempt great things*. Dr. Ryland, in his memoirs of Fuller, says of this discourse, that "if all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the



effect. It would have only seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." The foundation of the Baptist Missionary Society was greatly promoted by this discourse, if it is not to be ascribed to it as its principal cause.

We have not recorded in our table, but we deem it worthy of a notice here, that Robert Moffat's "Missionary Labours and Scenes in Africa," is dated May 24, 1842. If the Book of Sports, dated May 24, 1618, was (though occasionally, as we have seen, overruled for good,) an instrument of so much evil, why should not the record of the zealous missionary's labours be eminently valuable as a blessing and a stimulus to many? Many will have reason to bless God to all eternity in the perusal of worse books than this.

On May 9, 1799, the Religious Tract Society, the parent of the British and Foreign Bible Society, and an abundant fountain of spiritual knowledge to the people, was established. The last day alone can reveal the blessings it has scattered. With their leaves "the mower filleth his hand, and he that bindeth sheaves his bosom. Let all that go by say: The blessing of the Lord be upon you! We bless you in the name of the Lord!" Psalm cxxix. 7, 8.

#### ON THE TEMPTATION OF CHRIST.

THE history of our Lord's conflict with Satan recorded by St. Matthew, in the fourth chapter of his gospel, is full of instruction and encouragement. Milton has made it the subject of his second great epic:—

"Recover'd Paradise to all mankind,  
By one man's firm obedience fully tried  
Through all temptation, and the tempter foiled  
In all his wiles, defeated and repulsed,  
And Eden raised in the waste wilderness."

It would be adopting some of the worst principles of neological interpretation to believe, that this historic relation is a merely figurative description of mental conflict—of the oscillations of an agitated mind. We believe it to have been a real battling between the PERSONAL REPRESENTATIVES and champions of two opposing interests,—sin and holiness, condemnation and salvation, hell and heaven.

Whether any form was assumed, and, if any, what form Satan took to aid his assault of our Lord, are questions which it were vain to attempt to answer. It might have been that of an angel of light, or a temptation, *real* indeed, but spiritual and invisible. If the latter, the mode of Satanic attack more nearly resembled the temptations of Christians.

Satan's hatred to holiness, to happiness, and to God, will sufficiently

account for the bold effort which he made to ruin the Head of the second covenant, as he had, by appeal to unbelief, appetite and pride, destroyed the first Adam. Had he succeeded, all the gracious purposes of God to save and glorify fallen man, would have been frustrated and nullified. The arch-enemy makes his essay, when our Lord was in solitude, and when he was exhausted with long-continued fasting; yet he trod the wine-press alone, and proved that neither fulness nor hunger, degradation nor grandeur, could injure the integrity of his character. He could afford to fight under every conceivable disadvantage. He could allow his adversary to choose the place, and circumstances, and weapons, and yet conquer.

This temptation was permitted for the high purposes of testing the Redeemer's character, of his learning how to sympathise with all his tempted followers; and exhibiting the three classes of temptations with which, more or less, all true believers have to contend. It is to the last of these purposes that we shall in this paper direct attention.

We know indeed how disposed the tried Christian is to deny the parallelism between the Saviour's temptations and his own: he believes, that Jesus was Divine as well as human, and that even his humanity was free from sin. Let such, however, remember, that it was the human nature of our Lord which was assailed, and that the power by which that nature was sustained was the influence of the Holy Spirit,\* rather than his own Godhead; and that the same Spirit helpeth our infirmities.

The sinlessness of our Lord's human nature, did indeed forbid any pre-disposition to evil, and exempted him from those regrets which our partial indulgence of temptations too often occasions; but still the temptations themselves are the same, and innocent humanity only shows how man, aided by gracious influence, would treat temptation, were he perfect; and how, consequently, he will repel the fiery darts of the evil one in the proportion in which he is sanctified. So that the example is complete, and we must imitate it as nearly as we can: the best artists copy, though they do not equal the perfection of nature.

I. The first class of temptations may be ranged under the generic name of **DISTRUST**. Matt. iv. 3. We experience this kind of temptation when we are prompted to question the grace—the care—and the faithfulness of God. Satan would have our Lord distrust the promise of his Father to supply his needs, either by ordinary or by extraordinary means, and he challenges him to effect a miracle to meet the pressure of hunger. He could have created bread, as he did twice, at least, multiply it; but on this occasion he showed he could do more—he could resist the devil and the cravings of hunger; he could

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\* See Dr. J. Owen, on the work of the Holy Spirit, in and on the human nature of Christ. Sec. 7.

believe in the word of promise, and wait for daily bread, when his own word might have instantly provided it for his necessity. "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christian, when tempted to dissatisfaction with your *condition* and *privileges*, look unto Jesus. The tempter may suggest, that your worldly circumstances,—your health and talents,—your religious advantages, are all unfriendly to piety and usefulness; and you may become impatient for a change. Would it not be better, he will say, that you should command more ease and comfort; that your talents of thinking and of speaking should be more powerful; that you should enjoy a ministry and a society of a more intellectual or of a more stirring and exciting character? How often do we give way to such vain and wicked imaginations as these; and forget, that not the bread alone, not the condition and privileges of life, but the word of God, his mysterious providence and grace, are what cause men to live. The just shall live by faith: believe, therefore, and make not haste to change your present order of means, but improve such as you do possess.

Distrust in God will tempt you to employ unauthorised means of obtaining relief. It was not agreeable to the arrangements of the covenant, that our Lord should work a miracle either to satisfy his own hunger, or to meet the desires of Satan. How often, when property, esteemed necessary to comfort, is not obtained by honourable care and industry, is it sought by political and indirect measures, and the arts of dishonesty; principle is surrendered to gain the patronage of the worldly; the Sabbath is desecrated by business because six days' profits appear inadequate; and too often such moral hazard is braved, as quite opposes the petition, "Lead us not into temptation." The Christian must never adopt as the motto of his conduct, *Fas atque nefas*. He must not fear, though the earth be removed, and the mountains be carried into the midst of the sea.

Allied to this use of improper means, is the temptation, when the mind is in a cold and worldly frame, to wish for more excitement. Some have desired a horrifying ministry,—the fire and the whirlwind rather than the small still voice; they have turned from the calm oracles of revelation to the ravings of the Sibyl; and have vainly expected to receive benefit from the thunders of Sinai, rather than from the voice of an atoning Saviour, which says, "Father, forgive them." Some have prayed for what they term more law-work; some to be shaken over hell; and others, that some dreadful affliction may be sent to affect them. All this is wrong: it confines the God of all grace to bread alone—to a single class of instruments, and entirely overlooks the fact, that more *spiritual influence*, not *other means*, is the blessing needed. "If they hear not Moses and the prophets, neither will they

believe, though one rose from the dead." If the present instruments do not accomplish the desired work, there is no reason to believe that more would be effected by a change. Your taste might be gratified, but your heart would remain unimproved. Think of this: neither give place to the devil.

Our Lord's reply to the first temptation teaches us,—That the Divine ways are the BEST. Israel was led circuitously and in the desert; yet He led them by the RIGHT WAY. That the Divine RESOURCES are infinite. Deut. viii. 3. Man lives by all the agents which God commands. He could divide the sea: he could smite the rock and rain down manna and quails; he could cure disease with a piece of brass, defend the helpless in the midst of their enemies, and preserve their dress and their shoes. He never failed his people; and he never will leave or forsake those who believe that man liveth by every word that proceedeth out of the mouth of God. All the springs of nature and the perennial fountain of grace pour forth their streams to serve those who do not depart from him, through an evil heart of unbelief. That the Divine PROMISES are faithful. Men live by every word that proceedeth out of the mouth of God. "God is not a man that he should lie." He is faithful who hath promised, and what has he promised? To supply all our need. Phil. iv. 19. All temporal, all spiritual and eternal necessities. Shall I not believe him? Shall I not repel every temptation to distrust and despondency by saying, "It is written?" What time I am afraid I will trust in the Lord.

II. The second class of temptations to which our Lord was exposed, may be denominated PRESUMPTION, v. 5—7.

We leave it to the speculative to conjecture how he was taken from the desert into the holy city and set upon the pinnacle of the temple. All we insist on is, that our Saviour really ascended some eminence of the sacred building, probably the porch of Solomon, the battlements of which, Josephus tells us, rose more than 700 feet above the opposite valley; and that down from this dizzy height he was urged to precipitate himself. He, however, who could not be starved and tempted into despair, was incapable of being flattered into presumption on the angelic guardianship which his Father had promised. He knew how to harmonise the precept with the promise; and, that the keeper of Israel was a jealous God, and would not be tempted with impunity.

Here, then, we have a type or model of those temptations which are termed PRESUMPTUOUS, and of the manner in which they should be repelled.

The Christian is tempted to presumption when led to expect an imagined good which is not promised. Faith is a belief of testimony, and expectation follows a cunningly-devised fable, when it travels beyond the sure word of prophecy. The Scriptures, indeed, are full of promise: blessings for the present and the future life abound; and

all are yea and amen, in Christ Jesus. Faith may, therefore, without hesitation, believe and possess all things,—believe and be saved. If, however, I imagine it to be necessary for my good, that I should enjoy uninterrupted health, form some particular connexion, or possess wealth or distinction; and if I expect these things because I desire them, and work up my wishes into confidence—I am presuming because I am not trusting God's word, but prescribing for his administration. I must not tempt the Lord my God by disturbing his order of government with my sickly fancies. I am to expect what is written, and *no more and no less*.

Nor may we expect any spiritual advantage which is not promised. It is presumption in me to look for any "light within," that will give me a new revelation of the Divine will;—to pray for the miraculous gift of tongues and powers—to see visions and hear voices to assure me of my interest in Christ, or the pleasure of the Lord with respect to my path of duty. I am not to conclude, that I shall be exempt from trials, and temptations, and clouds and darkness; for I have no promise to authorise such a conclusion, and I must not tempt the Lord my God. I may pray with the strongest hopes, with a resolute importunity for all on which it is written—"This is the will of God concerning us;" and for nothing besides.

We may equally presume by expecting *a real, a promised good, without the use of appointed means*.

All analogy shows that we are connected with a system of means, and that He who provides the end prescribes the way in which it shall be secured. If I expect therefore health, without employing those means which experience and science commend to my judgment, I presume: nor have I a right to hope for success in secular business without discretion, and industry, and character; or for social enjoyment and reputation, without qualifying for these advantages. Dr. Doddridge's little daughter spoke as a Christian and a philosopher, when she said,—She supposed all loved her, because she loved every-one.

Am I to expect all spiritual blessings without seeking them? Knowledge without thinking, pardon without prayer, hope without believing, and joy without an interest in the atonement? Am I to look for the gift without the asking, the lost treasure without the search, the open door without the knock? Divine blessings are to be obtained in God's way, and in no other; and antinomianism is presumption, a tempting of the Lord our God. If, too, I would be a blessing to my family, to the church, and to the world, I must *seek* their good. We must be as careful in the employment of means as in the selection of ends. They must be rational, honourable, scriptural; and they must be used *as means*, and as means *only*. We presume when we pervert them into ends. The golden pipes would have conveyed no light without the

sacred oil : neither is my spiritual welfare to be promoted by will-worship, or by self-sufficiency, any more than by indolence. I must not, therefore, tempt God in seeking the good of the soul by torturing the body, by superstitious rites, and self-righteous principles ; but by penitence, and prayer, and attendance on the ordinances of grace ; by study and stirring up my heart to devout affections ; and by a practical reliance on the influences of the Holy Spirit.

Let the Christian, then, guard against presumptuous sins, that they gain not the dominion over him. Let him remember, that the mind is prone to vibrate from one extreme to the other. Before conviction it is all presumption, and he that has no religion thinks he has it in abundance ; after sin revives, and the mind dies to false hopes, there is a strong tendency to despair ; " while he was yet a coming, the devil threw him down and tare him ; " and when hope has overcome dejection and raised up the soul, the temptation will be to presumption. Thus the pendulum swings with many till the time-piece stops, and all is the silence of eternity. Ever then, connect the promise with the precept ; security with watchfulness ; faith with obedience. You will thus preserve a balance and travel safely ; and prove you believe that God is so gracious that he will not suffer you to be tempted above that you are able, and so jealous, that it is a fearful thing, tempting him, to fall into his hands.

III. The last class of temptations to which this history directs us, is *WORLDLINESS*, v. 8—10. Tradition assigns for this third assault, a mountain some fifteen miles from Jerusalem on the road to Jericho ; but the precise locality is very uncertain. From the top of this eminence several cities of Judea, no doubt, might be seen ; and some critics would confine the vision to that country : others suppose, that a sort of phantasmagoria\* was exhibited by the mysterious power of the prince of the air ; while Beza and his class believe, that Satan pointed to some of the most renowned cities of the world, and describing them said, " All these things will I give thee, if thou wilt fall down and worship me."

In whatever way this splendour was displayed, there was a subtle appropriateness in the temptation. Our Lord was to inherit all nations, and to exert a universal sway. Empire was his right. He must reign till he has either annihilated or sanctified all other power.

There was, therefore, great plausibility in the persuasion, to attempt a nearer way to a throne which he should ultimately occupy, and to do homage to the power by which the glory should be anticipated. This would give a spiritual semblance to that which was carnal and worldly ; make the promise of the Father appear to harmonise with the temptation of the devil ; and throw the sanctity of a *jus divinum*, as often has

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\* See *Paradise Regained*, 3rd and 4th Books—a gorgeous description.



been done, on dominion obtained by infernal artifices, and the most unprincipled usurpation.

Satan often effects by worldliness that which he may have failed to do in another form; so the fable describes intoxication as leading to adultery and murder, sins abhorred in a state of sobriety. The worldly mind is prepared for either despair or presumption, or for both, with any of their consequences: it is a soil in which neither the seeds of hope nor of penitence grow—nothing congenial with hallowed affections; for if any man love the world, the love of Father is not in him. Under this class we may place all those temptations to covetousness, to ambition, to impatience for some advantage,—like Jacob when he deceived his dying father,—to inordinate affection, and to lower the tone of piety, which so often, and with such effect, ply Christian professors.

Worldliness is an undue and an idolatrous affection for things which in themselves may not be sinful. Our great danger lies, as it has often been observed, in the abuse of what is lawful. There was nothing wrong in persons buying a farm, or in purchasing stock, or in entering into the marriage relation; the evil was in so overrating the importance of these transactions, as to excuse themselves from the feast of mercy. Oh meet the temptation, "I pray thee have me excused," with "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve!"

A spirit of anxiety and calculation, of deep interest in the goods already laid up, and an earnest desire after more,—enterprise and largeness of mind in commercial speculations, and timidity and contractedness in the service of God,—an estimate of character rather by respectability of circumstances, than by spirituality and heavenly-mindedness,—the heart least at home in acts of devotion, and communion with the Father of mercies,—where these things prevail, there the mind is essentially worldly. Undue attachment to a party, political zeal, desire for popularity in the church, and an ostentation of charity; regulating denominational profession, and even the statements of doctrine, more by interest, and fashion, and taste, than by the New Testament,—whatever, indeed, tends to gratify the carnal appetite, the lust of the flesh, the lust of the eye, and the pride of life, are all attributes of worldliness. Not only the first glowing passion of virtuous love, but inordinate subsequent attention also to the duties of domestic life, form strong temptations; though Mary merges into the Martha, and mothers and even fathers, as they fondly behold their children, may not altogether keep themselves from idols.

Every attempt of the world either to allure or to terrify, to entrench on our affection, or time, or liberality, must be met and opposed, as all other temptations, by faith in the word of God. Believe the promise, seek communion with spiritual realities, and abhor whatever would



dishonour him whom you are bound to worship and serve. Whatever is erroneous in doctrine and in form of worship,—whatever unfits the mind for devotion, must be overcome by faith: “This is the victory that overcometh the world, even our faith.” Believe then what is written. Temptation to worldly-mindedness is idolatrous, and shows Satanic presence; and instead of receiving homage, must be commanded to get behind. Love not the world, neither the things of the world.

It must ever remain one of the chief sources of consolation and encouragement, that the Mediator qualified himself to sympathise with his people, and to administer succour to them under all their temptations. We ought to look to him, then, in all our mental conflicts and trials—in temptations to distrust—to presumption—and to worldliness; and hold fast our profession. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Such contemplation and prayer will furnish us with strength and skill, as well as with a pattern of soldiership; the weapons we already possess in—“IT IS WRITTEN.”

J. K. F.

#### LUTHERANISM AND CALVINISM—THEIR DIVERSITY ESSENTIAL TO THEIR UNITY.

BY M. MERLE D'AUBIGNE, D.D.

(Continued from page 271.)

##### V.

THIS conducts us, gentlemen, to a fifth characteristic—Calvinism has, either in its principle or its working, something decided which Lutheranism has not.

The principle of Lutheranism was, to retain in the church all that which is not condemned by the word of God; whilst that of Calvinism was to abolish in the church all that is not prescribed by the word of God. Lutheranism is a reformation of the church—Calvinism is a renovation: or it may be said, that the whole difference is in an accent, Lutheranism is a *reformation*—Calvinism is a *re-formation*. Lutheranism took the church such as she was, and contented itself with effacing her blots—Calvinism took the church from its origin, and built its structure upon the living Rock of the apostles. Whilst Luther, upon hearing what Carlstadt was doing, wrote, “We must rest in the middle path,” and opposed those who destroyed the images, Carlstadt the first reformer, as early as the year 1521, boldly reformed the church at Wittemberg, of which he was provost, and abolished the mass, images, confessions, fast days, and all the abuses of Popery. Zwingle, nearly at the same time, did the same at Zurich; and as to

that which occurred here in Geneva, I will content myself by repeating the inscription which, during three centuries, from 1536 to 1798, was on the walls of our Hotel de Ville, and which expresses better than I could do, the uncompromising character of Calvinism. At the jubilee of 1835, it was to have been restored and placed in the church of St. Peter; but it has not yet been done. This is it:

"In the year 1535, the tyranny of the Roman antichrist having been overthrown, and its superstitions abolished, the most holy religion of Jesus Christ was established here in its purity, and the church was better organised, by the infinite goodness of God. And at the same time, this city, herself, having repulsed and put to flight her enemies, was restored to liberty by the special interposition of God. The Council and the people of Geneva have raised this monument to perpetuate the memory of these events, so that a testimony of their gratitude to God may descend to their posterity."

What has resulted from this difference between Lutheranism and Calvinism? Two very distinct courses, and each of which has its favourable aspect. The course of Lutheranism is defensive, successive: that of Calvinism, aggressive and subduing. To Lutheranism belongs the principle of passive resistance; to Calvinism, the principle of activity and life.

Gentlemen, is it necessary to remind you how important these two tendencies are to the prosperity of the church? Need I insist upon this, that in every well-constituted community there must be united the immovability of principle with the mobility of life?

There is not even a family where these two opposite tendencies are not to be found. In the domestic state, to balance the decided authority and stern command of the father, there must be the conciliating and indulgent tenderness of the mother. The same is required in the social state; the conservative and the liberal elements ought always to be combined.

An exclusive immobility leads to violence, hatred, and revolution. Has not Charles the Tenth taught us this? An excess of mobility conducts to levity and superficiality, to agitation and pride. Is there not a nation which demonstrates this? These two elements are so indispensable to the existence of the whole body, that if, by some means, you were to annihilate one of them, it would soon reappear. In France, in 1830, the ancient conservatives were excluded; and those who, during fifteen years, had played the part of liberals, became themselves conservatives. And that which is necessary in the state and even in each family, would you wish to exclude from the church? Would you wish by some revolution to exterminate one of these elements? Impotent conspirators! Were you able to destroy the element of Calvinism, you would be compelled to become Calvinists yourselves!

But without doubt, Lutheranism had much to suffer during the sixteenth century for having pushed its principles to the extreme.

Halting between the Bible and the church,—between that which it should cast away, and that which it should retain, it held a difficult and uncertain course; its reformation was never able to attain the height to which it at first aspired; and Luther, with a character so gay, a humour so joyous, had nearly ended his days in sadness and trouble:—whilst Calvinism, having a precise and specific object—the Bible, nothing but the Bible—advanced with energy; and Calvin, Farel, Knox, and even Zwingle, died with joy and triumph. What a death was Calvin's! How affecting were his parting words! Lutheranism, paralysed from the commencement of its existence, saw, after the decease of Luther, its *conservation* changed into *stagnation*.

The Lutheran princes, unfaithful to the glorious memory of the illustrious Diet of Spire, (1529) opposed any extension of Protestantism, and were backed too well by their theologians. At the present time, a new society, which we regard with affection and respect—the *Gustavus Adolphus Society*—stedfast to this Lutheran principle, strives, it is true, to sustain the Protestant churches which are in a declining state, but declares itself opposed to all effort beyond its recognised sphere of Protestantism, and consequently to all proselytism. It is not thus with Calvinism: it moves, advances, progresses; it gains everywhere. Our evangelical societies at Paris and Geneva have the essential character of proselytism; and all our missionary societies are the most beautiful fruits of the spirit of Calvinism.

But above all, it is in the relation between the two churches and the papacy, that shows the characteristics which distinguish them. Lutheranism which assumes the *offensive* attitude with regard to Calvinism, stands on the *defensive* with regard to the pope; whilst Calvinism, on the contrary, holding out the right hand of brotherhood to Lutheranism, openly and boldly assumes the *offensive* against Rome.

Melancthon, when at Augsburg in the year 1530, said to the cardinals, that there was but little difference between himself and the pope; but that an immense chasm separated him from Zwingle.\* Lutheranism, with which the idea of a visible church possesses so much weight, would be able to capitulate with Rome; but Calvinism, which owns the Bible alone, must stedfastly resist her. Wherever there is found a superstitious fear of a conflict with the papacy,—wherever extreme circumspection is observed,—wherever it is thought, for example, that prudence will not allow Protestants to hold out the right hand of fellowship to the priests who reject the pope, but confess Jesus Christ,—there, perhaps, hyper-Lutheranism will be found: but that is not the spirit of Calvinism.

Inspired with a holy love for souls, and with a firm conviction that

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\* Dogma nullum habemus diversum ab ecclesia Romana. Parati sumus obedire ecclesie Romanæ.—(Legato Pontifico Melancthon.)

Rome leads to perdition, Calvinism, three centuries ago, seized the sword of the word, and began a conflict with the papal power—a war of life or death.

In spite of the constant and violent opposition of the most powerful monarchies of Europe, in spite of the redoubled efforts of that hierarchy which has led the whole world captive, Calvinism—like the youthful David—advanced against the gigantic Goliath, and with nothing in its sling and its scrip, but the smooth pebbles of the word of God, it has conquered in the name of the Lord of hosts. Certainly I am grateful for all that the Christian princes have achieved, and especially for the measures of the immortal Gustavus Adolphus. But they were the work of a prince, and perhaps were undertaken at the dictates of state policy. With us, this work belongs to the faithful, and is the effect of faith. Calvinism saved the Reformation in disastrous times, and it will save her again in our own days. But it is true that she was saved at the price of blood.

Whilst the Lutheran church has scarcely a martyr to name, ours are counted by thousands, and their fidelity has filled the best Lutherans with respect and admiration,—the tender souls of the Speners and the Zinzendorfs.

In Switzerland, in Scotland, in England, and above all, in France and Belgium, the Inquisition and the papacy, with their daggers and their scaffolds, have covered the soil of the Bible with the bodies of the slain. Calvinism has witnessed it, but she has not bowed her head. She has seen her children yield their blood with joy, looking to Jesus Christ; and undismayed, she has continued her onward course.

A mandate written in the name of a priest, calling himself the Count of Lausanne and prince of the holy empire of Rome, (although that empire had ceased to exist at the commencement of this century,) has dared, very recently, to declare in this city, that, "Always and everywhere, from the time of the apostles, to our own days, the church, (of Rome) its pontiffs, and its priests have been persecuted. The holy pontiffs and priests of Jesus Christ, in striving for the conversion and sanctification of souls, have never, since the origin of Christianity, employed any means which the Gospel, conscience, and reason condemn."\*

Really this is too bad, and we groan at its falseness. What! dare you to give utterance to such language in this city, in the midst of a population sprung, so to speak, from the victims of your wheels, your racks, and your knives! We are accustomed to the effrontery of Rome, but never before have we had such a sample as this!

Tell us, forgetful people, from whence came the bloody application

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\* Mandate of the Bishop of Lausanne and Geneva, of the 17th May, 1844.

of that passage, "Constrain them to come in?" By whose orders were those torrents of blood shed, which from the constant hearts of the Vaudois and the Albigenses, inundated the middle ages? Who, if it was not your pope, on the night of the 24th of August, 1572, in the midst of the celebration of the nuptial rejoicings, caused the venerable Coligny to be butchered on his knees, and sixty thousand Calvinists with him? Who but he ordered all the bells in Rome to ring a merry peal, and the cannon of the Castle of St. Angelo to be fired, and medals to be struck in commemoration of that massacre? Who, in 1685, razed in France more than sixteen hundred Protestant temples, and slaughtered thousands of their worshippers, and forced myriads to flee from their native land? In our own day, who forbids, in almost all Roman Catholic countries, liberty to preach the Gospel? Who forced the poor inhabitants of the Zillerthal to quit the land of their fathers? Who, in Austria, made laws against conversion to Protestantism? Who condemned to prison that *Maurette*, who last winter contended here with the priests charged with the reading of your mandate from the pulpit? Who, two months since, in a village bordering on our frontier, within three miles of this spot, caused a poor peasant to be seized, thrown into a dungeon, and last of all sent to the galleys, for having committed no other crime than that of reading his Bible? Who, not in the fourteenth or fifteenth century, but only a few weeks ago, condemned to death Maria Joaquina, for having denied the worship of the Virgin, and the doctrine of transubstantiation? And you talk of Rome as a *persecuted church*! and you dare assert that she has never employed any other means than the voice of conscience and the power of persuasion! Men of treacherous memories, truly! When you persecute, you are consistent with yourselves. Persecution ought to be, and in truth is, one of your dogmas. No one shall rob you of that opprobrium, no one shall filch from you that glory.

Your church is the church of executioners,—our church is the church of martyrs!

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#### AN EPITAPH,

AT MESSING, ESSEX, ON JOHN PORTER, YEOMAN, 1600.

Learn so to live by Faith, as I did live before;  
 Learn so to give by Faith, as I did at my door;  
 Learn so to keep by Faith, as God be still thy store;  
 Learn so to lend by Faith, as I did to the poor.  
 Learn so to live, to give, to keep, to lend, to spend,  
 That God in Christ, at day of death, may prove thy Friend.

## CHRIST IN THE TOMB.

On come and mourn o'er Him so coldly lying,  
 O'erweep those wounds—those wounds our hard hearts made;  
 Near is his grave unto his place of dying,  
 Come from that cross to where our Lord is laid,  
 For we who nailed him to the cross may come  
 And mourn him in the tomb.

That head for us he low and beamless made,  
 And we for thanks a thorny crown set there,  
 Those arms to embrace and save us all were spread,  
 And we took joy the hands with nails to tear:  
 For us a spotless robe he wrought—and we  
 Clad him in mockery.

Oh see where sleeps, with all its sorrows sleeps,  
 The face more marred than that of any man;  
 And Grief (how honoured!) on that wan brow keeps  
 The place she held in life while yet she can;  
 While cold Corruption entrance there to gain  
 Doth wondering wait in vain.

Was this the temple that we built for thee,  
 O Lord of Life! A silent sepulchre?  
 Were these the servants—Death and Infamy—  
 Which we sent forth to thee to minister?  
 O Jesus! pity us who showed thee none,  
 Bear with us, suffering One!

How calmly there thou liest down with Death,  
 That conquered conqueror, who once dreaded none,  
 But now beside thee watching shuddereth,  
 Trembling at that which he himself hath done.  
 That pierced side heaves not—the heart of love  
 Within hath ceased to move.

And are those lips then ever, ever dumb?  
 And have we dried their fountain utterly?  
 Oh would he live, again among us come,  
 How would we hang on them!—stay, mourner, see  
 What tears of joy the happy dawn hath wept,—  
 He waketh who hath slept!

The earth that was erewhile his tottering bier,  
 Hung with the pall of that death-dark eclipse,  
 Revives with him, and rolling back her fear,  
 Smiles on that smiling Sabbath morn whose lips  
 Rejoicing say—"Thou shalt not be again  
 A Saviour's place of pain."

R. A. V.

## REVIEWS.

*The Sacraments. An Inquiry into the nature of the Symbolic Institutions of the Christian Religion, usually called The Sacraments. By Robert Halley, D.D. Part I. Baptism. London: Jackson and Walford. [Congregational Lecture: Tenth Series.]*

## SECOND NOTICE.

(Resumed from page 213.)

WE began this paper with the intention of securing all the brevity which our scanty time demanded; but the interest of the subjects discussed, and still more, their admirable treatment in Dr. Halley's volume, have beguiled our prudence, and caused us to linger, examine, and admire, when we should have hastened on. With the remaining lectures, we must be more perfunctory.

The third lecture—that on “Jewish baptism”—is not less able or less candid than those we have noticed; and, towards the close of it, bears with no small force on the modern question of the subjects of Christian baptism. The evidence adduced in the lecture, especially the beginning of it, is, however, necessarily so wide and discursive, that to compress it would be unsatisfactory; and we can do no other than advise our readers who are interested in the subject of it, to peruse the lecture for themselves. We observe with pleasure that, in pages 147 and 148, Dr. Halley has expressed a view of our Lord's intention in saying, “Except a man be born of water,” &c., which accords with that we just now offered, viz., that he meant Nicodemus to understand he must confess as well as believe. We must own ourselves indebted to Dr. H. for a new explanation—and, as we think, a correct one—of the obscure question proposed to Nicodemus: “How can a man be born when he is old? Can he enter,” &c. Considering the prevalence of parables in the conversations of the learned, we think it highly probable that Nicodemus did, as Dr. Halley supposes, intend in these words to intimate, by a figure, his difficulty of conceiving that the Jew needed, like the heathen, a visible regeneration.

“Already they were the children of Abraham—how, like Gentiles, could they come into the new relation of Israel, and be introduced into the covenant of mercy? Had our Lord spoken of a Gentile as being born again, Nicodemus would probably have understood him to mean, that the stranger had become a proselyte, a new-born child of father Abraham; but for a true and legitimate son of Abraham, a Hebrew of the Hebrews, a master in Israel, in whose veins every drop of blood flowed pure



and uncontaminated through the long line of honourable ancestry from the blessed patriarchs—to be born again, to be brought into a new relation, to acquire a new parentage and a nobler ancestry, must have appeared as inexplicable a mystery, as it would have been for a man to be born again of his mother when he was old. The prejudice of the Jew was deep in the proud heart of the rabbi, and he replied, ‘How can these things be?’ Was he to renounce the descent from Abraham? Was he to be regarded as the son of a stranger? Why should a child of Abraham seek another parent, be baptized and born into another family?’\*

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\* As the passage of which this extract is an explanation, forms part of one of the most important and interesting doctrinal sections of the New Testament, it will gratify many of our readers to see the late “Bishop” Heber’s views upon it. They substantially accord with Dr. Halley’s as to the obscure question put by Nicodemus, distinguish most decidedly between the outward and the inward regeneration, and lay due stress upon the latter. Dr. Heber believed, of course, that the inward change invariably accompanies the sacramental sign where duly administered and received; but that view is not expressed in the following extract, which, with Dr. Halley’s, we regard as a valuable elucidation of the verse under consideration, as well as those which immediately follow it. “A great deal, I think, of surprised and disappointed pride is perceptible in his reply, ‘How can a man be born again when he is old? Can he enter a second time into his mother’s womb and be born?’ He then endeavours to evade the obvious application of our Saviour’s words, and he urges, in answer to this command of Christ’s, his age, his high character, his privileges, as a native Israelite and a descendant of Abraham, and endeavours to persuade Jesus, that a man of his age, and consequence, and respectability, could have no need of baptism, or of that repentance and change of life and habits, of which baptism was the sign. ‘How can a man be born again when he is old?’ Dost thou suppose that at my age, a doctor of laws and a master in Israel, I want any change of this sort? What tedious ceremonies or probation can I submit to, old as I am? How long wilt thou keep me in the same dependence and humility which we expect of children or heathen converts? What yet is wanting to a descendant of Abraham like myself? Can I make myself any more a child of promise than I am already? Can I enter a second time into my mother’s womb? from which former birth I became an heir of Israel, and the countryman, perhaps the kinsman, of the Messiah! ‘Verily, verily,’ our Lord again replies, ‘I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ As if he had said, Alas! old man, many things are necessary to make thee a child of God, of which thou hast as yet but little notion: not only is the outward sacrament of regeneration by water required, but a great and spiritual change, altogether distinct from those privileges on which thou layest so great a stress, of the birthright of a Jew, and thy descent from Abraham. ‘That which is born of flesh is flesh.’ From thy mother’s womb, of which thou talkest, thou hast only derived a fleshly life. Those Jewish promises which thou inheritest, and wherein thou boastest thyself, are all of a worldly nature, and flesh and blood cannot inherit the kingdom of God. ‘That which is born of the Spirit is spirit;’ and the birth of the Spirit only can introduce thee to the spiritual privileges in which the kingdom of God consists. ‘Marvel not that I say unto thee, Ye must be born again; nor dream, that because thou art born a Jew, thou hast, by that national birth, an exclusive title to the kingdom. ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit.’ As if he had said, Canst thou direct, or comprehend the course

The lecture closes with evidence to the effect, that "the household, the children, and the servants of the family, were baptized in the apostolic age, when the head of the family offered himself as a proselyte for baptism." The evidence is ample; and as it is not by any means probable that the custom was recent, we think, with Dr. Halley, that it harmonises with the allusions to baptism which are contained in the gospels, and that these allusions may even imply it. Still we see no difficulty in believing—indeed, John i. 25, "Why baptizest thou then," &c., almost compels the belief—that the impression was prevalent before and during John the Baptist's ministry, that the "reign of heaven" was to be preceded by a general sanctification of water; and the allusions may therefore be accounted for without a reference to proselyte baptism. Dr. Halley has hinted how the argument in favour of household Christian baptism is confirmed by either supposition. We entirely agree with the following propositions extracted from his summary of this lecture:—

"That previously to the time of our Lord, the baptism of proselytes was customary among the Jews; that the Jewish and Christian baptisms correspond in many particulars . . . that the Jews were accustomed to baptize the infants of proselytes together with their parents, and so to incorporate them into the kingdom of Israel; and that, without baptism, no Gentile adult or infant could be received into the congregation of Israel, or admitted within the gate of the temple of the Lord."—p. 160.

The lecture on John's baptism has satisfied less than any of those we have hitherto spoken of. Dr. Halley first proves that it was indiscriminately administered to "all applicants," and "that it effected no change, moral or spiritual, upon their minds." So far, we entirely agree with him. Both points are indeed so clear, that we do not imagine he would have thought it worth his while to do more than state them, but for their bearing (especially that of the second point) on the question of "baptismal regeneration" under the Christian economy. We also perfectly agree with the views expressed at the end of the lecture (pp. 202—205) respecting the baptism of children with their parents by John. Their own baptism under the circumstances in which John appeared and acted, would have been an anomaly in Judaism much too violent for probability. But we are not convinced by the learned author's argument in favour of the identity of John's

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of the wind of heaven? Canst thou command its free and blessed breezes to visit the Jews alone? Yea, thou knowest not whence it cometh, nor whither it goeth; but thou hearest the sound thereof,—that sound which is gone forth into all lands, and as far as the ends of the earth. Can earthly wisdom find it, or can the works of man produce it? No; it bloweth where it listeth, and Jew and Greek, Pharisee and idolator, are born of the Spirit, they know not how, and are purified by its invisible influence, which is known only by its effects, and the fruit that it generates."

baptism with that of the apostles as commissioned by our Lord after his resurrection. We may have perused it under prepossession ; but we have carefully considered all that he has advanced upon the subject, and though sensible of the candour and the skill with which his argument is conducted, are rather confirmed than otherwise in our conviction that the two baptisms are essentially distinct. That they are so is, in our view, a necessary consequence of their belonging to different dispensations, and their respecting distinct and different *credenda*.

1. John's baptism and Christian baptism belong to different dispensations. As under the designation "Christian baptism" we intend only that which was administered by our Lord's apostles and subsequent ministers, pursuant to his crucifixion, in Matt. xxviii. 19, 20, we of course consider that the baptism administered by his disciples before his crucifixion was also distinct from that they afterwards administered. We are not prepared to maintain that there was any real difference between John's baptism, and that administered by our Lord's disciples during his own earthly ministry. Both were essentially Jewish—for *as a prophet* our Lord was not sent but to the lost sheep of the house of Israel—and both were merely preparatory for a coming dispensation, not initiatory into it. Neither of them, therefore, answered completely to the idea of proselyte baptism : they presented, indeed, a theory of discipleship, which that also did ; but they did not, like it, introduce to a new and separate religious communion. This, however, Christian baptism did ; and its so doing constitutes, we think, an essential difference between it and those with which it has been identified by Dr. Halley.

It may be that this representation of our Lord's personal discipleship by baptism (John iv. 1, 2) will not, at first view, be satisfactory to many of our readers. But let them consider a little. If John's baptism was, as Dr. Halley thinks, identical with Christian baptism, and, for the period preceding the great day of Pentecost, a proper initiation into it, as he argues, p. 199, then our Lord was both the subject and the institutor of the same rite, which seems an incongruity. He was, moreover, on this view, the founder of a new dispensation, while he was a subject of the law of Moses, and initiated disciples into a new dispensation before the old one was abrogated ; both of which views are, in our judgment, unsanctioned by the New Testament, and at best seem to involve the violation of propriety. Our Lord appears, from the gospels, to have sustained a purely prophetic character—the character of a *Divine teacher* sent from God—until his sacrifice was accomplished ; for we do not regard his judgment respecting the law of the Sabbath—or his forgiveness of sins—or his declaration to the thief upon the cross, as exceptions to that view ; nor do we know of any divine who would urge that they were so. Certainly all these acts were acts which might have been just as well performed by him, even

if the Mosaic dispensation had not been on the verge of its removal; and they were not a part of the machinery by which it was to be removed. His acts after his resurrection are, however, of an essentially different character. In these, we see nothing of the teacher sent to the lost sheep of the house of Israel—confirming his heavenly doctrine by works which bore witness of his mission—but we see Jesus, who had been made a little lower than the angels for the suffering of death, crowned with glory and honour, restricting his communication to those who were faithful to him after death, convincing them that he was indeed risen from the dead, and imparting to them a commission, which, though he had announced it to them before, prophetically, he now first instituted, confirming their official faith and obedience by a miracle witnessed by themselves alone, (John xxi. 4—12, Matt. iv. 19,) and directing them when and where their commission should be opened. All this, especially as it is confirmed by the considerations which we shall presently adduce relative to the peculiar doctrines of the Christian economy, forbids us to conclude that the previous baptisms of John and of our Lord's disciples, were strictly Christian rites. They were, we are firmly persuaded, merely Jewish preparatives, though necessarily illuminated with, and reflecting a measure of that more simple spiritual glory which was about to burst upon the world.

But some man will say—If so, then the apostles themselves, Paul excepted, never received Christian baptism! If the loss of this rite was of any consequence to them, we fear they incurred that consequence. But what imaginable disadvantage, we would ask, could the omission of the ordinary outward rite be to those who were visibly baptized with the Holy Ghost, according to their Master's promise? We hold, moreover, that it would have been contrary to analogy and propriety that the first apostles should have been baptized with water. Was John the Baptist baptized with water unto repentance?—by whom? And who could have baptized the twelve with water, into the name of the Father, and the Son, and the Holy Spirit, unless it were our Lord himself, when he commissioned them? But this would have made him the minister of that economy of which he was the founder; and their baptism with the Spirit and with fire on the day of Pentecost was a form of initiation and of designation, selected in preference to water baptism, doubtless because it was fitting that those who, being the first Christian baptizers, were not themselves to be baptized by human hands, should receive a public designation to their ministry, expressive, in the very mode of it, of the exalted agency by which it was conferred.

2. John's baptism and Christian baptism had respect to different and distinct credenda. It was not essential to baptism that the subject of it should be thereby introduced into a new economy; for the multitudes who received John's baptism were not so introduced.

But it was essential to all baptism—whether merely preparatory, as that of John and our Lord's disciples, in the days of his flesh, or initiatory, as the Jewish proselyte baptism and that of the apostles—to receive its signification from some doctrinal accompaniment expressed in an appropriate formula. We have little doubt, reasoning from analogy, that the formula appropriate to Jewish proselyte baptism was, "into the name of Jehovah, the Creator of the heavens and the earth;" or, "into the name of Jehovah, the God of Abraham, Isaac, and Jacob;" or, "into the name of Jehovah, the Lord God of their fathers, the God of Abraham," &c., (Exod. iii. 15,) or some equivalent. The formula connected with John's baptism was probably, "into the name of the Lord (Acts xix. 5) who was to come:" for though he pointed to Jesus as the Lamb of God, &c., (John i. 29) and as the prophet coming after him, whose shoe's latchet he was not worthy to unloose, it is, on several grounds, not probable (see Acts xix. 4, 5) that the name of Jesus was included in it. The formula appropriate to Christian baptism is explicitly given in Matt. xxviii. 19, "into the name of the Father, and of the Son, and of the Holy Spirit." All equally implied repentance as a necessary duty of their receivers, but we can see some variety in the form of this repentance as required in the different baptisms. The repentance of proselyte and Christian baptisms, for instance, while in connexion with that required by John's baptism, it was "repentance towards God," involved what that did not, "a turning unto God from idols to serve the living and true God." They had also other differences: proselyte baptism and John's baptism involved obedience to the whole law of Moses. To this, John's added some special obligations, (see John iii. 11,) especially that of receiving Jesus as the Messiah who was to come. Christian baptism required the observance of all things whatsoever Christ commands as Head over all things to his church, (see Matt. xxviii. 20) and as referring to the same by anticipation, (John xiv. 14, 21, 23.) But the great doctrinal difference lay in the manifestation and love of the Holy Spirit, expressed in the formula of Christian baptism. The Holy Spirit had worked, there can be no doubt, under the Mosaic dispensation; but he had worked as an influence, not revealed himself expressly as an object. He was not "given" to the church, until the Christ was glorified. (John vii. 39.) The gifts and graces of God's people had not been traced to Him as the willing, conscious "giver" of them, who might be grieved, and who was to be loved and obeyed. Lastly, the name "Son of God" includes, in its full import, the doctrine of our Lord's resurrection from the dead, as its evidence, (Rom. i. 4,) the world's assurance of the last judgment, (Acts xvii. 31,) and the type and earnest of the resurrection of his saints to life everlasting. (1 Cor. xv. 20.) How essential to the Christian doctrine, as such, our Lord's resurrection, *as a fact*, was, may be seen from Acts ii. 24, 32; iii. 15; iv. 2, 10; 1 Cor. xv. 1, 4,

12—20. The above is all that we have room for in evidence of the doctrinal enlargement and distinction expressed in the Christian formula. But it is sufficient to induce and guide further investigation. We close this branch of our argument with the inquiry: For what purpose did our Lord command the apostles to tarry at Jerusalem, "waiting for the promise of the Father," (Acts i. 4,) until they were ordained with power from on high, (Luke xxiv. 49,) if it was not that they might be qualified for a new ministry, which should gather disciples by a new baptism? We do not say that this question can be certainly answered; but it can be answered with as much probability as others which are introduced into the subject now under consideration; and the fact must have had some reason. It would seem that the apostles ceased for the time to baptize: but why, if the old baptism continued valid? Why this pause, this check? Was it because they were waiting to be endued with power to do an old thing better than before, or a new thing altogether?

We have omitted, we perceive, to mention another most important doctrine, one so essentially involved in the didactics of Christian discipleship as to be implied in the Lord's supper, (1 Cor. xi. 26)—our Lord's second coming. This was, indeed, announced to the disciples before the crucifixion, (John xiv. 3,) but not until Jesus had administered his last baptism by their hands; and it appears to have been one of the many things which they were not then prepared to understand, but which the Spirit was to show to them for the future service of the church. (John xvi. 12, 13.) Were this the only addition to the former doctrine which we could clearly prove, it would, with all that is implied in it, denote so great a revolution in the faith and prospects of God's people as to justify our designating the system of doctrine of which it forms part, as a distinct system. Added to the particulars before mentioned, it constitutes a marked and essential difference.

These views, as we have intimated, Dr. Halley's argument has rather confirmed than impaired. We have endeavoured—as he says, page 182, it devolves on those who maintain that the baptisms of John and the apostles were different—to show the difference.' We approve of his correction (pages 183 and following) of Dr. Pusey's interpretation of Matt. iii. 2. We agree also with some of his strictures on Mr. Hall's arguments, especially those which bear upon that able writer's interpretation of Matt. iii. 2; and the inference which he derived from the non-appearance of an express and formal institution of John's baptism. We feel, moreover, that in one or two other particulars, Mr. Hall has mixed clay with his iron in the construction of his argument. But Dr. Halley has not, in our judgment, invalidated Mr. Hall's second, fifth, and sixth particulars; and in assailing the last two, it seems to us, he has entirely exposed his own position. For in discussing Acts xix. 1—6, to which Mr. Hall's fifth and sixth



particulars refer, he has not only candidly acknowledged that the twelve men there spoken of were re-baptized, but has also admitted, that "if it can be clearly demonstrated that St. Paul, or any other inspired teacher, knowingly re-baptized any who had duly and properly received the baptism of John, the essential difference," between John's baptism and Christian baptism "is incontrovertibly proved." He, of course, supposes that these twelve men had not "duly and properly received" John's baptism. He thinks it may be inferred from the context that they were baptized by Apollos, who knew only the baptism of John, subsequently to the opening of the apostles' commission; and that their baptism was invalid, because it was thus an antiquated rite. Admitting for argument's sake Dr. Halley's inference, we cannot see that it shuts us up to his conclusion. Such a conclusion, supposing what Dr. Halley supposes, the identity of the two baptisms, attributes more to the mere form of the rite, than the genius of Christianity warrants. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Will Dr. Halley admit that *all* who were baptized with John's baptism were re-baptized by the apostles? No, he expressly asserts the contrary: "Neither the apostles, nor the first disciples who were Christians at the resurrection, were," says "he, re-baptized." It was not necessary in their case—they had been baptized, and with a baptism essentially identical. These twelve, then, had been baptized with a baptism essentially identical: and Dr. Halley believes, that under the Christian dispensation,—the dispensation of the Spirit,—the essential oneness was of less moment than the variation of the formula; and a baptism which was essentially Christian had become extinct, because a more perfect formula had been appointed. Supposing the two baptisms to be essentially distinct, we can understand why Paul should re-baptize the twelve disciples; but on Dr. Halley's theory of their essential identity, we cannot reconcile the subordination of the spirit to the letter with the principles of Christianity. We cannot believe that these twelve were re-baptized, on any principle which would not require the re-baptism of all the multitudes who were baptized of John in Jordan, confessing their sins.

But is it really so clear that Apollos had baptized these twelve? There is a good *prima facie* case for it; but we doubt if it is anything more. The context suggests that it was probably so; but let us take the facts and probabilities which a closer consideration of it suggests. Ephesus was the abode of these men; Apollos was from Alexandria: why should Ephesus derive the doctrine and baptism of John from Alexandria? It was, as the apostolic history shows, in the high way from Syria.



*Look to the End; or, The Bennets Abroad.* By Mrs. Ellis. Two volumes. Post 8vo. London: Fisher, Son, and Co.

CHRISTIANS are divided in their opinion concerning the lawfulness of reading works of fiction. While some act on the apostolic maxim, "To the pure all things are pure," and feel no scruple of conscience on the subject; others utterly repudiate fictitious productions, with the exception perhaps of a very few, which, from early prejudice, or powerful recommendation, have been suffered to enter their family circle. If fiction be proscribed because it is fiction, and because, in its very essence, it is criminal; then all fiction should be proscribed, as every fiction is criminal. But if books of this class be disapproved of because of faults which attach to them as accidents, while select instances are tolerated because of their excellence, the objection is of a different character. In this case, works of fiction, when they are good, are to be welcomed; when they are bad, to be condemned. With this opinion we agree. But some persons think that fiction is in itself unlawful, and is to be regarded by Christians as a forbidden indulgence. In the present day, this is a question of no slight importance, from the rank which works of this class occupy in our national literature; we shall therefore devote a page or two to a sober examination of the subject.

Those who include all works of fiction in their sweeping condemnation sometimes proceed on the assumption that there is no difference between fiction and falsehood. All tales or stories, according to their phraseology, are lies. Nothing can be more incorrect than such a statement. The essence of a lie, is the intention to deceive; but fiction deceives no one. Falsehood is the opposite of truth; fiction is only the opposite of fact. The excellence of fiction, in a critical estimate of its merits, consists in its adherence to truth: it is a representation of that which takes place constantly around us. Without this truth-like character it cannot please. If the productions of the imagination are to be rejected on this ground, then, to be consistent, we must renounce painting also; for it is a fiction presented to the eye; and we do not see how a consistent objector to fiction, can look with complacency on a picture. On the same principle almost all poetry must be abandoned; at least every thing which involves a tale or a fable; and all the bold tropes of rhetoric, especially the metaphor and prosopopœia: for if fiction be a lie, the mere accident of its being adorned by a poetical dress will not make it true.

It is in the highest degree probable that many parts of our blessed Lord's instructions were fictions; the parable of the ten virgins, for instance, and that of the prodigal son. The contrary cannot be shown. If it be replied, that the Saviour would not descend so low as to employ such an instrument, it is only assuming that which is to be proved.

In these beautiful parables, and in many others, he probably mentioned, as illustrations of his doctrines, circumstances which had often occurred, just as the writer of fiction does now. But the events may not have happened in the precise order in which they are mentioned: that is, we never consider Christ in his parables as narrating an historical fact, but as illustrating a sentiment by a probable representation of incidents.

A common objection to works of fiction is, that they present false and exaggerated views of human life; that they give an undue prominence to the passion of love; and so colour and heighten the scenes they describe as to render them unnatural. But is this a necessity attaching to the thing itself; or is it only an error or a weakness in the artist, who deforms his pictures by false perspective, exaggerated colouring, and caricatured features? If fiction be only, like painting, a representation of nature, the various beauties of which are selected, arranged and combined, according to the will or fancy of the author, we are not to charge upon it all the deviations from nature, which are the consequence of ignorance, or want of skill. Many works of imagination may be found in which the characters are naturally and faithfully drawn, and in which the passions are not unduly excited. It has been frequently remarked as extraordinary, how little love has to do with some of the most interesting of the *Waverley* novels; certainly occupying no more prominent place than that important passion does in human life. Where this is the case, the charge we have mentioned falls powerless. Those works of fiction which do present false and exaggerated views of human nature, we should as readily condemn as any of our readers.

It has been said that works of imagination excite the mind too much, and make it unfit for graver and more important pursuits. And this is an objection which deserves serious notice, as it has some foundation in truth. But the effect which forcibly-painted imaginary scenes and characters produce on the mind, will depend very much on the character of the mind itself. Where there is much imagination, the influence of such productions is great; the mind is fascinated and charmed; and the effect is not unlike that produced on the body by intoxicating drink. Beings of an order so keenly susceptible should taste and sip the dangerous beverage with caution. Very copious draughts would be injurious to the health and to the very constitution of the mind. But we have generally heard objections of this kind urged by persons whose solemn gravity, not to say heaviness, places them out of danger from such a cause. The greatest and most determined enemies of fiction are those who have no natural taste for such reading; in whose minds imagination seems to form no component part. Such persons are the victims of a false alarm. They torment themselves with the fear of evils that can never happen. There is nothing in their mental constitution on which imaginative works could

take hold. They are themselves an antidote to the poison ; and all the fiction which the human fancy ever created, would have no more deadly effect on them than prussic acid on a marble statue.

One of the prejudices against works of fiction, is connected with the names which have been given to books of this class. The very terms novel and romance produce an unhappy feeling in some minds : and this feeling is not altogether an unreasonable one. The old romances were unnatural and extravagant representations of characters which could never have existed, and of incidents which could never have taken place. The novels of a former age were gross and immoral productions, which pandered to the worst passions of our nature, and were unfit to be read by any delicate mind. It is no wonder that a degree of discredit attaches to all books which are supposed to rank in the same class with these. Still it is an error of judgment to condemn the good for the sake of the bad ; and to forbid the reading of works which inculcate virtue and religion, because there are others that teach immorality.

Perhaps in no former age were works of imagination so much read as in the present. One reason for this may be the vast talent which is employed in their production, an amount of genius and various learning and accomplishments greater than in any other department of literature. Books in which the highest order of talent is displayed will always command numerous readers. It can excite no wonder that such novels as those of Scott, Edgeworth, Marryatt, James, Dickens, and Bulwer, should be read not only by a multitude, but by nations. While, however, we are not disposed to question the lawfulness of fiction in the abstract, we do not view with entire complacency such an alarming inundation of this kind of books. The public mind has too much of this species of aliment, in proportion to other and wholesome kinds of food. It is as if we should find our tables covered every day with syllabubs and confectionary and rich wines ; which, however delicious they may be as luxuries, would ill compensate for plainer and more substantial viands. The real evil, we apprehend, connected with works of fiction is that we are in danger of being tempted to indulge in them too much. Thus the mind will be injured ; as in the other case of indulgence, the stomach becomes disordered, and the general health is deranged.

We wish it to be clearly understood, that we are not apologists of all the works of fiction that issue from the press. We have only attempted to show that there is nothing necessarily wrong in fiction itself. But books of this kind may embrace every variety of excellence or of evil. Such productions are as various as the minds of their authors. They will in general be adapted to the taste and fashion of the age in which they are produced. In a time of corrupt morals, they abounded in licentious dialogue and incident ; in our own days, when vice no longer

dares to walk barefaced, but shrouds herself in a veil, and affects an outward decorum, the profligate descriptions of a former century would not be tolerated. Yet the novel is still too frequently made the vehicle of conveying sentiments inimical to pure religion, and many books of this class may be found which are the determined opponents of evangelical piety. Such works are evidently the offspring of prejudice, and are written by persons who have no real knowledge of religious society. All who profess serious piety are painted by them as morose, and vulgar, and hypocritical, concealing under an outside of affected sanctity the most shameful vices ; as in Crabbe's poetry, all their villains, their poachers, and smugglers, and fraudulent stewards, and convicts, who make the tragic scenes in the plot, are sure to be Dissenters or Methodists ; and whenever Dissenters or Methodists are introduced, they are sure to turn out rogues. If you might believe them, the dissenting community is composed of Tartuffes and Mawworms. Others, like Mrs. Trollope, view the evangelical party in the Church of England with the same inveterate hatred, and make evangelicism synonymous with hypocrisy. Those who know the parties thus slandered can afford to smile at the ignorance which so falsely describes persons and circles of which it has seen nothing ; or the malice which, from enmity to God, libels all who bear his image. But the effect may be unhappy on the young and inexperienced, who often take up the opinions of others, and adopt them as their own, without thought or examination.

From the important place which works of fiction hold in our literature, it will be seen how great is their influence, and how desirable it is that some means should be employed to counteract the evil which the worse portion of them may have caused. This is to be done only by infusing into such books a religious spirit. The fashion of the day will have its course, in spite of every effort to the contrary. It will be wise, therefore, to make fiction the medium of conveying good principles. It has been doubted whether religion can be successfully taught by such means ; but we see no rational grounds for such a doubt. If the great Teacher so liberally employed the parable as a means of instruction, this fact is itself an encouraging and decisive example. The interest which the mind feels in the story, instead of being a hinderance to the reception of various sentiments connected with it, is probably a predisposing cause of their reception. Many of those impressions which are made on the mind, while it is scarcely conscious of the effect produced, are not among the least strong and durable of the impressions it receives. Our knowledge is gained, and our opinions are formed, not only from direct teaching, and severe reasoning ; not only by the critical examination of abstract propositions which are placed before us ; but by observation of facts and incidents ; by adventures in which we ourselves bear a part, or in which we observe others acting and

suffering; by unconscious inferences drawn from the every-day occurrences of life. And the effects produced on us by these passing events help to mould our characters, as much as the lessons we learn at school, or the instructions of our infancy. And in the same indirect manner we extract knowledge from books. The incidents of a tale having for the time all the appearance of reality, the mind yields itself to their influence, as if they were real, and they produce on it the same effect which is produced by actual events. Religious truth may therefore be as successfully conveyed in fictitious narrative as it is by the pictures of living society. The Christian's domestic circle, the house of God, the throne of grace, the character of a good man or woman, the beauty of virtue, all appear as real and persuasive when represented in fiction as when seen in the world; and the instruction conveyed in both cases will be the same: while there is perhaps this advantage on the side of fiction, that the author has it in his power to invent and dispose of his characters and scenes, and to embellish them, in such a manner as to produce the effect he wishes. For these reasons, we think it highly desirable that some more decided attempt should be made to teach the most important religious truths by this means.

The work of Mrs. Ellis, the title of which is prefixed to these remarks, is almost as much a book of travels, as a work of fiction. It is a medium which she has chosen for conveying indirectly to the public her own observations and reflections during a tour, and the residence of a winter, in Italy. These, for reasons no doubt satisfactory to herself, she has not given in her own person, but in the letters of a young lady, the heroine of the tale. The greatest defect in the book, is in the management of this matter. Eva Bennet writes to a female friend in England, and gives her an account of what she sees; but Mrs. Ellis has not succeeded in sufficiently identifying herself with her heroine. The observations are often far too profound for a girl of eighteen; and, as we read, we quite forget the fictitious personage, and think of the authoress only. The fault is a slight one; but it destroys the deception which we always wish to impose on ourselves in reading a work of fiction.

Mr. Bennet is a respectable man of business in London, who has lost all his children by consumption, except Eva, the heroine of the tale; and a "short, quick cough" indicates that she is going the way of the rest. The family physician recommends a milder climate during the winter months as the only hope of recovery. The father seizes on this as the sole means of preserving an only child; and the mother, who is always tormented by imaginary ailments, and whose life is prolonged only by means of Dr. Darby's pills, seizes with eagerness on the prospect of change, as likely to be beneficial to her own numerous complaints. Just as this is determined on, Eva's uncle Nathan comes in.

"So, Miss Eva," said he, "you are going to kiss the pope's toe; I find wonders never cease in some families!"

"Eva looked astonished; first turning to her father, and then to her uncle, with incredulous alarm.

"Nay, child," continued Uncle Nathan, "don't look as if you were about to be sent to a nunnery. The case is just this, for I see you know nothing about it. In some families the wife rules, and in others the doctor."

"I only wish the doctor did rule here," murmured Mrs. Bennet.

"Your doctor," continued the uncle, "has decided that you shall go abroad, accompanied by both your parents. Is it not so, Mrs. B.?"

"Dr. Darby, I believe," replied Mrs. Bennet, "considers the change likely to be beneficial to me as well as to Eva."

"Oh yes," resumed the uncle, "I understand it now. Your mother is ordered to go abroad, child, and your father and you are to accompany her."

"Mamma!" exclaimed Eva, with increased alarm, "Is mamma worse, then? I thought—"

"Think nothing at all about it," said the uncle. "I find I am wrong again. Well, you are all going abroad. That is the long and the short of it, and who knows but it may be as useful to your father as to any of you?"

"Indeed," said Mr. Bennet, "I have felt a little out of order lately. I always do about the beginning of November."

"Yes, that's the trying time," observed brother Nathan, drawing his chair a little nearer. "I believe I should myself suffer severely during the autumn months, did I not take the precaution of going to Margate or Dover, just for the day, once every July."

"A wise precaution, brother," observed Mr. Bennet.

"You say right, brother," continued Nathan. "I find the nervous system much invigorated by the change, and I doubt not you will do the same."—vol. i. pp. 14, 15.

On the first of December they set out, not without a great bustle of preparation on the part of the elder lady.

"Precisely at half-past eight, the coach will be at the door, my love," said Mr. Bennet, taking out his watch, and laying it on the table.

"It is of no use talking to me about the coach," replied Mrs. Bennet, "see, Jane, what are you doing? I knew that string would break. Eva, do come here! Is this the address of the milliner in Paris? Good gracious! Martha, the cork has come out of the bottle. My basket never can hold all these sandwiches. Eva, where is your fur?—packed up in your trunk, I do believe. Give me my keys, dear; I must have my keys again. Surely that is not the coach! well, the man must wait. Am I really to go without a mouthful of breakfast, after all? Upon the water too! Dr. Darby requested—stop—look there! I knew they would tear the wrapper off that trunk. Don't let the man go yet—Mr. Bennet! Nathan! my powders!"—vol. i. 19, 20.

As they travel through France, Mrs. Bennet improves rapidly in the French language.

"With the help of the phrase-book, from which she was never separated, she could now ask for bread, though it was some time before it came; and with some difficulty, for eggs, though the waiter brought her twelve instead of two; and she regretted that the expedition with which they proposed travelling forward to Italy,

would render it necessary for her to commence the acquisition of another language before she had, as she expressed it, thoroughly perfected herself in this. But not only was the language opening upon the mind of Mrs. Bennet; the habits of a people to whom she was willing, in the secret of her heart, to award their full share of glory in being the most civilised upon earth, were beginning to dawn upon her, so that when her husband, in passing through a small town, remarked upon the word 'Spectacle' being so often seen in printed letters upon the walls, she readily accounted for this phenomenon by saying, she had observed that spectacles were a good deal *worn*." —vol. i. p. 99, 100.

On their route they pick up a companion in the person of Clarence Mowbray, an interesting young man, who, from his knowledge of the countries through which they pass, is very useful to them; and who becomes an important personage in the story. At Marseilles, they meet with a cousin Julia, a young lady of genius, who adds much to the interest of the tale.

"She held in most supreme detestation, railroads, steam-engines, cotton-mills, and patent inventions of every kind. She liked old-fashioned, picturesque ways of doing things, as they had been done hundreds of years ago. She liked dilapidated buildings, fallen into graceful ruin. She liked water to be running to waste, and ebbing away at its own vagrant will, rather than dammed up, economised, and made by man's invention to tell for something towards his ends. She liked ignorance in country villages, because it was poetical, and rags because they make pictures. She liked uncultivated land for the same reason, lean cattle better than fat; a donkey she preferred to a well-fed horse, and goats she regarded as infinitely preferable to sheep. She liked idleness around the winter's hearth, and just a little drinking at the pot-house door, or under the adjoining elm, because it was natural, and one of England's old prerogatives. She liked a bandit chief better than a brisk tradesman; an old witch, better than a decent sempstress; and a hero who should ravage a country with fire and sword, better than a manufacturer who should join a temperance society, or establish a school. How was it possible that Mr. Bennet and such a person could have two ideas in common? Clarence Mowbray understood her better, and they were soon the best friends imaginable.

"Take care of your heart, Eva," said Julia to her cousin the first time they were alone. "I thought when we met, this interesting companion you have picked up must be your veritable lover. Is George Walker at all like him?"

"Poor Eva could only answer, 'No.' It was a little word, soon spoken, but it seemed to leave a bitter taste upon her lips, which lasted long.

"What is your lover like, then?" asked Julia, not very delicate how she pursued the question. "I hear he is very rich."

"I have no lover," said Eva, rather warmly; "and I wish you would not talk about him in that manner."

"I thought you were engaged!" exclaimed Julia. "I am sure my aunt almost as good as told me so in her last letter."

"There might be an engagement without a lover, I should think," observed Eva, —a sort of engagement, at least; and in my case, I am sure it is nothing more —nothing on my part, *that* I do know; but my father and mother wish it so much," &c.

And now having introduced the dramatis personæ, we refer our readers to the volumes, in which they speak for themselves. But we cannot resist the temptation of showing George Walker to our readers,



with his companion Phipson. Walker, who was a manufacturer in the north of England, travelled rapidly to Naples, for the purpose of meeting with the Bennets, and boasted of his speed.

"And now," said George Walker, taking the guide-book from the hands of his friend, 'what is there to be seen here? The weather seems to be clearing. Can't we set off somewhere?'

"I thought you were going to the new cemetery," said Eva. 'You will find it well worth seeing.'

"We can see cemeteries at home," replied the gentleman, very naturally. 'Are there no show-places, no lions in the neighbourhood?'

"There is Vesuvius," said Eva, 'Pompeii, and Herculaneum.'

"Ah! yes, now I recollect," said her cousin, 'and by a little good management they can all be seen in one day. Phipson, look them out. Let us have a carriage and four horses to-morrow. Eva, you should see my greys! you never saw animals get along the road in such style in your life! \* \* \* \* \*

"Museum? Phipson, look for the Museum," said the man of authority.

"Phipson did so, and reported that it required three days at least to see it properly.

"Then we'll show them it can be seen in less," observed George Walker.

"You have no urgent need to be in haste, I hope," observed Mr. Bennet.

"None in the world, that I know of," replied the gentleman, laughing,—'but we are accustomed to railroad speed in England, and this half-asleep way of doing things doesn't suit you and me; does it, Phipson?' \* \* \* \* \*

"The two travellers drove up to the door of the hotel on the day of their ascent of Vesuvius, actually within the space of time they had allowed themselves on setting out. They had both their watches in their hands on entering, and, with looks of extreme satisfaction, announced what they had accomplished.

"We made the horses pay for it, though," said George Walker, 'the last three miles. But, dear me, this pavement makes nothing of a run. I wonder what my greys would think of it; eh, Phipson?'

"With this they both laughed, and then dinner was ordered, and good wines and good humour prevailed through the rest of the evening, for they both felt that they had accomplished something that day worth talking about.

"I hope you have been gratified with what you have *seen*," observed Mr. Bennet, thinking perhaps within his own quiet mind, that that was of quite as much importance as what they had *done*.

"I am sure you must have been delighted with Vesuvius," observed Eva, 'only the day has unfortunately been cloudy upon the mountains.'

"Yes, there was nothing to see—literally nothing," replied her cousin, 'until we reached the crater.'

"But you were surely satisfied, then," said Eva.

"I suppose I ought," he replied, 'for the guide told us it was in very full play; but I rather fancy the action does not much exceed that of a first-rate steam-engine. Do you think it does, Phipson?'

"No, certainly.'

"And as for a show-place, why some of the Low-moor foundries beat it all to nothing.'

"I never saw them," said Eva.

"Pompeii we *did* well," observed Phipson, with a look of triumph. 'We just got through with it in an hour. Not one minute beyond. I said before setting out, I was sure it might be done in an hour.'

"You shall write another guide-book, Phipson," observed his friend, "and let the world know that things *can* be done differently by some people."

"You were interested in Pompeii?" Mr. Bennet ventured to ask.

"Neat little place," observed George Walker, pouring out his wine. "Second-rate sort of houses, all of them."

"Phipson shook his head, and smiled. His mind was big with an idea worth promulgating, but almost too choice to be given out without caution."

"You were pleased with this ancient city?" Mr. Bennet asked of him, not at all understanding the smile which still played upon his features.

"Pleased! Oh, yes!" he answered, and then laughed very loud—"very much pleased. All travellers are, I suppose; but it happens that some are not quite so easily taken in as others."

"My dear sir," said Mr. Bennet, "do you really mean to say there is any imposition practised here?"

"Oh! sir," replied Phipson, "I don't *say* anything; but I suppose I may enjoy my own opinion;" and he laughed very much again."—vol. ii. pp. 19—21.

One great object of Mrs. Ellis, is to show the influence which "a deep sense of the beautiful, as it is displayed both in nature and art," has on the human mind. This she has done by exemplifying its effect on different characters; and has shown that on some, its influence is useless and even prejudicial, and on others salutary. The grand lesson she teaches is that we should discover "in the study of beauty as an abstract principle, a type of one of the Divine attributes—the shadowing forth to mortal vision of a dim semblance of the beauty of the eternal mind." The following paragraph conveys the author's meaning in her own words:—

"And is all this developement of feeling and of soul to end here? Are you to remain satisfied with having seen the sculptured image of a god? And because you have stood upon the shores of a classic land, and bathed your feet in the blue waves that have borne upon their bosom a Roman or a Grecian fleet, are you to pause here, and to say it is enough? Enough! It is nothing, if it does not lead you onward, thirsting and unsatisfied with lower things, to the contemplation of that *moral* beauty which pervades the universe of mind, and which, happily for us, may be found in the darkest, humblest walks of human life—which may be found, and often is, in our seasons of deep humiliation and distress, adorning, elevating, spiritualising what without it might well degrade us to the lowest state of suffering."—vol. ii. pp. 337, 338.

Mrs. Ellis is an authoress of established reputation, and needs no praise from periodical criticism to recommend her works. The present tale has the excellences which characterise her former productions. Besides the account of her travels, which is embodied in the story, and her observations on the natural scenery of France and Italy, on the manners and customs of those countries, and on the works of art in the public galleries; there are acute and often profound reflections on subjects which are incidentally introduced; and various disquisitions

on religious topics, which greatly increase the usefulness of the volumes. Among those parts of the work not the least interesting, will be found some curious and shrewd remarks on varieties of female character, and the different effects produced by them on varieties of the male sex, not altogether so respectful to that dignified portion of mankind as we should have expected from the fair writer. She entertains the opinion, and we think expresses it rather too strongly, that men of genius are disposed to be attracted by women who have nothing but beauty to recommend them ; but are not so susceptible of the mental charms of ladies without personal beauty. As we have not the high pleasure of being acquainted with Mrs. Ellis, we cannot tell by what process of reasoning she has come to this conclusion ; but, in defence of the male sex, we cannot help declaring that we think the accusation is in a great measure undeserved. That beauty of feature, and figure, and complexion, accompanied with attractive manners, has great charms, even when unattended by distinguished talent, is only what is felt every day. But we believe that men of genius are quite capable of appreciating the mental attributes of women ; and if these be accompanied with those winning manners which are so seductive in the other case, they will be found not less powerful to fascinate than beauties of the face and form. We have generally observed, that the power of fascination consists not in mere beauty, but in a certain indefinable quality of mind ; a liveliness and grace which influence every look and tone and gesture. Some women retain it to old age, when their beauty is gone ; and others have it without beauty. When it is associated with personal attractions, the syren is irresistible ; but, without it, beauty loses its enchantment. We suspect that the reason why so many women of talent fail to attract the male sex, is because they want this nameless grace. Their conversation is sensible, but not pleasing ; and, in many cases which we have seen, ladies of unquestionable talent have overrated their abilities, and have failed in securing the admiration that was their due, because they exacted more than fairly belonged to them.

With much pleasure we have read the whole work, of which the worst part is the title. We would recommend its transposition in this way : *The Bennets Abroad* ; or, *Look to the End*. An extract from one of Eva's letters, containing a description of the doings at Rome on Christmas-day, must conclude our notice.

“ We have been to St. Peter's ! Learning that Christmas-day was the only occasion during the year, when the pope himself performs mass in this church, we set out early.” \* \* \*

“ Deceived by the immense size of the building, I confess that, on the first view we obtained of the approaching pageant, I thought the pope was a little figure dressed up for the occasion, so exceedingly diminutive did he look, in comparison with the vastness of the space within the walls, and the magnitude of the whole

edifice. Besides which, although everything was studiously arranged for effect, there was to me a want of dignity in the whole parade—a something which made me inclined more than once to exclaim, 'Poor old man!' Yet what an expression for such a Potentate! Well, they carried him, poor old man! in a gilded chair on men's shoulders, with a rich awning, supported on poles, held over his head, while on either side were borne two great feather screens, shaped like fans, and all about him, cardinals, and other great men, dressed in the most splendid, but to me unmanly and ridiculous costumes, making them look less like great men than old women. The pope's own soldiers, too, in every variety of gaudy-coloured regimentals, crowded the scene; some in polished armour, with long lances; and the Swiss guards, his mercenary soldiers, in the most fantastic dress, composed of blue and yellow stripes, with full slashed trousers of the same colours, tucked up at the knee, and stockings to match. These soldiers attended nearest the person of the pope, while others lined the way down the middle of the church, keeping a wide open space in the centre; and at intervals all knelt, with a loud clashing of their arms, which sounded but little in accordance with our ideas of a religion of humility and peace.

"The pope and his splendid retinue passed us so closely, that we could easily have touched their robes: and after prostrating themselves before the side altar at which we stood, they conducted his holiness back again to his chair, some of them gathering up his skirts, and the whole company behaving with as little dignity as could well be imagined. When seated in his chair, and again carried along towards the great altar, the pope looked as before, very solemn and devout, closing his eyes, bending forward, and making slight movements with his uplifted fingers, as if dispensing blessings as he passed. It is said, however, that he is always very sick and giddy when carried in this manner, which might account for his peculiar look, for he was certainly extremely pale, though on other occasions his appearance is said to be somewhat ruddy and robust."

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"From the gorgeous scene on the platform when the pope was seated under a white and golden canopy, receiving homage as the viceroy of God upon earth, my eyes often turned to the crowds of poor abject-looking people—men, women, and children—who crowded near us, to kneel before and kiss the toe of this bronze image, which many did with such earnest and imploring looks, as if their only hopes for this world and the next were fixed upon that rigid form. To you the aspect of the poor Irish is familiar. The poor Italians are said to resemble them; but in order to imagine them as they are, you must add a little filth, a little garlic, a few more rags, and hair less combed, with wilder and darker features, and then you will be able to picture the hundreds, or rather thousands, who kissed the foot of the statue that day, and then passed on close beside us. I counted a hundred and ten in ten minutes, who performed this ceremony; and so it was the whole time, from nine o'clock until two. You may be sure the foot is nearly kissed off, for besides this act of love and reverence, all take the precaution to wipe the foot before they kiss it, either with a sleeve or a handkerchief; and some old women I saw, who really caressed it, holding it for some time to their foreheads, and then looking up to the face of the figure with an expression of countenance which made me feel quite sad, to think they had perhaps no kinder or more efficient friend in this wide world, and that they knew of none beyond."

\* \* \* \* \*

"The grand ceremony over, the pope was carried out as he had entered, with a flourish of trumpets, the people kneeling as he passed, and the mitre, cardinal's hat, and other insignia of office borne before him. Poor old man! I could not help

saying again, and that with me was the winding up of the whole matter; though some of our party were a good deal disturbed by what they called the jugglery and profaneness of the ceremony. And certainly if these great men do not believe, as one would think they cannot, in the Divine origin and efficacy of what they do, the impositions thus practised are shocking in the extreme. But I suppose their argument is, that all this parade and show, this assumption of Divine authority, operates for the good of the people at large; which, after all, it can only do by placing them, as by the exercise of a kind of spell, more entirely under the influence of their superiors."—vol. i. pp. 180—185.

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*A Memoir of the Rev. John Elias. By the Rev. E. Morgan, A.M. Vicar of Apton, Leicestershire, and Author of the Life of the Rev. S. Charles, of Bala, &c. With an Introductory Essay by the Rev. J. K. Foster, late President of Cheshunt College. 12mo. pp. 216. London: Hughes.*

THE subject of this memoir was, in many respects, a very remarkable man, and represents a class of remarkable men, with whom, we cannot help wishing, that the English churches had a more intimate and accurate acquaintance. We refer to the great Welsh preachers, the immediate successors of the early Methodists in Wales, whose ministry has, for the last sixty or seventy years, so powerfully stirred the national mind of the Principality, and wrought so extraordinary a change in the moral condition and aspect of their country. We know not, indeed, where to look, at least in modern times, for so convincing an illustration of the power of the pulpit, as an engine of influence over the popular mind, as is presented in the history of the labours and successes of these excellent men. And yet the names of most of them have never been heard in this country. Of those who were the means of commencing that happy reformation in Wales, such as Howell Harris, Rowlands of Llanguitho, Charles of Bala, and other pious clergymen of the Establishment, the English public has occasionally heard. But the permanence and extension of the movement which they originated were secured, not by successors of their own class, who, even when they were pious and evangelical men, rather employed their influence to repress and retard it, because they saw it was diverging at too acute an angle from that model of ecclesiastical decorum, and clerical supremacy, to which they were so fondly wedded, but by a body of men, "chosen out of the people," whose minds were more thoroughly in sympathy with the great bulk of the community, and who, in other respects, were admirably qualified to carry on and perfect the work so happily begun. Shaking themselves free from those trammels of official fastidiousness, to which the clerical leaders of Methodism clung to the last, and overleaping at a single bound the narrow pale of prejudice within which it was thought for a season to restrict their labours, they threw themselves, in perfect freedom of thought and action, and

with the whole strength and energy of their character, into the great work of evangelising their country. They went forth into the highways and hedges, and their voices, proclaiming in clear, powerful, trumpet-tones, the message of truth and mercy, were every where heard awakening the echoes of their native mountains, while the people thronged in eager and excited multitudes to listen to that wild and thrilling eloquence. Results the most decisive and gratifying soon became apparent. Powerful revivals, not the product of forced, artificial, mechanical means, but springing from profound and spontaneous spiritual impulses, were seen to heave and agitate whole neighbourhoods, as if shaken with an earthquake. Large churches were gathered where none had previously existed. Rustic sanctuaries sprang up in every corner of the land. A great religious organisation was created, which spread itself over the whole country, and continues to this day to bless, with spiritual irrigation, the mountains and valleys of Wales.

It need hardly be remarked that those who were instrumental in accomplishing such results as these, were no common men: we believe them, indeed, to have been most richly and rarely endowed with all qualifications—mental, moral, and spiritual—for the work they were appointed to fulfil: men of massive minds, of eminent piety, of transparent and irreproachable character, of undaunted zeal and courage; and moreover endowed with that contagious earnestness of soul, and commanding power of utterance, which so admirably fitted them to sway the minds and thrill the hearts of the vast multitudinous assemblies which they were so often called to address. Such men were Robert Roberts, whose brief and brilliant career was prematurely quenched by an early death, but of whose singular and almost seraphic eloquence the elder people in the Principality still talk with an admiration amounting to rapture; David and Ebenezer Morris, father and son, men of lion hearts, whose presence and voices, even when they stood up amid turbulent and menacing crowds, “wielded at will that fierce democracy;” David Charles, a man of profound and original intellect, not possessing indeed such learning and extended reputation as his more illustrious brother of Bala, but admitted by all who knew them to be naturally of a much higher order of mind; Ebenezer Richard, who, combining great powers of persuasive and pathetic eloquence, with that native authority of character, and aptitude for government, which give such ascendancy over the minds of others, did perhaps more than any other man to organise and consolidate the great Methodist body in South Wales; William Williams, the wise, large-hearted, noble-minded apostle of Independency in Wales; and Christmas Evans, whom our Baptist brethren had the honour of producing, with his rugged energy, and untamed imagination, weaving its materials sometimes into the wildest and most fantastic combi-

nations, but withal "of wondrous power to chasten and subdue." These and others (a few still living) of scarcely inferior celebrity, have their memories embalmed in the profoundest veneration and gratitude of their countrymen, and their names throughout the whole extent of the Principality, are

"Familiar in men's mouths as household words."

Let not our readers smile to hear men thus spoken of, whose names may perhaps now for the first time meet their eye. Let them believe that wide-spread fame is a matter of accident, at least quite as much as of desert. And if we do not absolutely accept the dictum of the poet that "the world knows nothing of its greatest men," certain it is that in all ages there have been men far more worthy of perennial commemoration than many who have contrived to perk their small reputation into the face of the world, whose names have been hid in comparative obscurity and neglect, *carent quia vate sacro*.

Among the class some of whom we have thus briefly noted, John Elias stood forward in acknowledged, though by no means in such transcendent and indisputable pre-eminence as a preacher, as his exclusive fame in England would seem to imply. In other qualities of character, necessary for a leader and ruler of the people, he was greatly inferior to several of those whose names we have mentioned. We make these remarks, not to deprecate the worth of this great and good man, but to correct a misconception which this volume is adapted to create,—that Mr. Elias was a sort of giant among dwarfs, a solitary form of grandeur and devotion, around which all his brethren,—as if they were at best only men of clever mediocrity, are to be grouped and arranged, in a position of quite submissive and secondary importance. This error of the work has been already kindly rebuked, in an able Welsh periodical, conducted by a number of gentlemen exclusively connected with that body of Christians of which Mr. Elias was so conspicuous an ornament.

With this abatement, however, we have no exceptions to take to the language of eulogy and admiration, in which the subject of this memoir is spoken of throughout its pages. He was indeed a man of whom any country might well be proud—nor is it easy to overrate the importance of the services he rendered to his native land—a man whose name will long be a word of magic significance to the pious mountaineers of Wales. We must refer our readers to the volume before us, for a fuller account of his life and character.

The author of this memoir is a worthy and pious clergyman of the Established Church, whose great simplicity of mind, and catholic liberality of sentiment, cannot fail to commend his labours to our respectful estimation. The anxiety which Mr. Morgan has shown, to rescue the memory of several of his illustrious countrymen from



obscurity, is deserving of all admiration ; and the zeal, diligence, and conscientiousness, with which he has discharged his biographical duties, are everywhere obviously apparent. Nor can we overlook the utter absence of all sectarian bitterness or bigotry, by which he is distinguished, at a time when so many of his brethren are almost beside themselves with the intoxicating fumes of spiritual and official arrogance. Beyond this, however, our commendations cannot go. We should do violence to our own critical conscience, if we allowed it to be supposed, that Mr. Morgan's other qualifications for the task he has undertaken are equal to his pious ardour and good intentions.— But they are by no means so ; and we sympathise, we confess, with the fears, which we know many of our Welsh brethren entertain, that this book will not only convey a very imperfect impression of Mr. Elias's character and preaching to the English public, but will also tend to perpetuate rather than correct the false conception as to the nature of Welsh preaching in general, which we apprehend prevails very extensively in this country. The fact is, that though Mr. Morgan is a most excellent man, and is actuated by the best motives and spirit, he seems to us singularly deficient in faculty, and especially that kind of faculty requisite to apprehend and delineate such a character as John Elias. To transfer to the pages of a book anything like a living picture of a great popular orator, is one of the most difficult of tasks, and rendered, of course, still more so, when it is to be done through the medium of another language. It requires that there should exist between the subject and his biographer at least such points of similarity, as would bring the two minds into some degree of sympathy. But Mr. Morgan's mind, on the contrary, appears to be, in almost all respects, the exact antipode of Mr. Elias's. The contrast, indeed, is almost ludicrous, between the tame, creeping, common-place style of the memoir, and the daring, vehement, fiery spirit of the man whom it professes to commemorate. It is as if one saw the patient, ponderous, slow-paced ox, yoked with the war-horse, whose neck is clothed with thunder, who paweth in the valley and saith among the trumpets, Ha, ha. Mr. Morgan's attempts, therefore, to describe Mr. Elias's preaching and character, consist of little more than vague and impotent exclamations of wonder and admiration ; and the specimens he has given of his manner of speaking are both ill-chosen, and most imperfectly represented. As a sample, both of the style and strain of sentiment in which the work is written, we may take the first few sentences of the volume.

“ I feel, in entering upon this very important work, my inadequacy and insufficiency. I have frequently, while composing it, sought the Lord's aid and direction. I trust that he has heard my petitions, and favoured me with the guidance of his Spirit,—a blessing which was so much enjoyed by the subject of this memoir. May the following

pages be attended with the Divine blessing to the reader! Great and remarkable men have appeared in every period of the Christian church, filling important situations and becoming eminently useful. The Lord is sovereign in thus placing and endowing his servants, as well as in every other work. Very few have been so gifted by him as Elias. He was indeed a rare monument of the Lord's providential care; he was favoured with extraordinary qualifications for the ministry, and made very useful in his day and generation. The memory of the wise, the pious, and the useful, especially such a man as Elias, is truly blessed, and ought to be preserved and made known for the benefit of the present and future generations."

And so twaddles the good Mr. Morgan, through several pages of this book. Happily, however, the volume contains contributions from several pens far better qualified to do justice to the subject, than that of the worthy biographer himself. Especially is there a most spirited and graphic sketch by Mr. Thomas, a gentleman who has gained great celebrity, by winning several high prizes in the Bardic contests of his country.

With all its imperfections, therefore, we venture to recommend the volume to our readers, as being the best because it is the only formal attempt made to convey to the English public some idea of the nature of Welsh eloquence. We trust, indeed, the time is not far distant, when some one competent to the task, will undertake to supply this desideratum, as we have a profound and deliberate conviction, that the art of popular preaching is incomparably better understood and practised among the Welsh, than among ourselves.

#### CURSORY NOTICES OF NEW PUBLICATIONS.

Now that we enjoy, after a long and dreary winter, the clear shining of the sun, our young friends will be called forth to the fields and gardens, where myriads of the insect inhabitants of the earth, quickened by the same genial influence, will be ready to meet them. These curious creatures invite their observation, and being so fearfully and wonderfully made, may teach them to adore and praise the Creator of all. To remove the foolish prejudices which exist against insects in the minds of children, and which are often fostered by the ignorance and superstition of their nursery-maids, and to assist them in observing, that in wisdom and in goodness God has made them all, we can recommend a pleasing volume, written by an indefatigable and pious lady, entitled, *The Insect World; or, A Brief Outline of the Classification, Structure, and Economy of Insects*. It is divided into ten dialogues, and illustrated with coloured plates; and supplies a brief, but instructive summary of the science of Entomology. (Tilt and Bogue.)

Some time ago we had occasion to commend the relief map of Arabia Petrea, as an ingenious, and, to the biblical student, extremely useful work of art. We are now happy to announce the publication of its companion, a *Relievo Map of Palestine, constructed from Recent Authorities and the Manuscript Documents in the Office of the Board of Ordnance*; and which, in our judgment, surpasses in interest

and utility that valuable map. It is, in fact, a model in miniature of the Holy Land. The eye travels over the mountain ranges, and along the shores of Jordan and the Dead Sea, and it is not possible to make it a study without finding it suggestive of many illustrations of the word of God, at once interesting and edifying. Never have the religious public possessed equal means of understanding the geography of Palestine, as the work has been perfected by the researches of Dr. Robinson, Lieut. Symonds, Dr. Wilson, and Mr. J. W. Johns. We cordially recommend it to the patronage of our readers. (Dobbs, Bailey, and Co.)

Mr. Joseph Payne, who compiled a little volume, entitled "Select Poetry for Children," and which we felt it to be our pleasant duty cordially to commend, has just published a book of the same character, but of higher pretensions, entitled "*Studies in English Poetry; with short Biographical Sketches, and Notes Explanatory and Critical.*" This is "intended as a text-book for the higher classes in schools, and as an introduction to the study of English literature," and we must say it is well adapted for its purpose. The selection has been guided by taste and piety, the notes at the foot of every page are highly instructive, and the articles of biography are at once comprehensive and concise. (Relfe and Fletcher.)

"*Bible Illustrations,—A Description of Manners and Customs peculiar to the East, especially explanatory of the Holy Scriptures,*"—were originally published by the Rev. B. H. Draper. A fourth edition, revised by Dr. Kitto, is now before us, and supplies, in the form of a pleasant dialogue, a large amount of scriptural information, which is made more perspicuous by many graphic illustrations. It will form a very instructive Sunday-book in pious families. (Grant and Griffith.)

Regarding, as we do, the writings of the late venerable Andrew Fuller to contain some of the most perspicuous, scriptural, and harmonious views of revealed truth in the English language, it gives us much satisfaction to witness a new issue, in parts, of "*The Complete Works*" of that eminent servant of Christ, "*with a Memoir of his Life,*" by his son, the Rev. A. G. Fuller, in a form, and at a price, which we think will enable every young minister in our churches to possess the fruits of his most powerful and upright mind. (G. and J. Dyer.)

Many of our readers are aware that about ten years ago there appeared in Germany a work entitled *Das Leben Jesu*, &c. "The Life of Jesus," by Dr. David Frederick Strauss, which was intended by its clever but infidel author to subvert the historical truth of the evangelical narrations. This work produced an immense sensation in Germany, and called forth rejoinders from many able pens. As this work has been *done* into English from a French translation, for the infidel penny press, and as it has been heard of by many who have not seen it, as a very formidable attack on Christianity, it occurred to Dr. Beard, of Manchester, who we presume is competent to the task, to translate, or edit, a series of pieces from the French and German, that have been written in reply to Strauss. Those from the pens of Professor Quinet, Pastor A. Coquerel, Dr. A. Tholuck, Dr. Julius Müller, and Professor Neander, with two or three essays of his own, have been issued in eight distinct pamphlets, and are now published, with a lengthened preface and very copious index, in one octavo volume, under the title "*Voices of the Church, in Reply to Dr. D. F. Strauss, author of 'Das Leben Jesu,' comprising Essays in Defence of Christianity, by Divines of various Communions.*" This we regard as a very suitable and important service, which will be appreciated by every intelligent student of the Holy Scriptures. We hope at length to consider this valuable volume, but as our review department, from its limited extent, necessarily advances but slowly, we have thought it only fair to its able compiler thus to announce it, without, however, pretending to indorse the sentiments it contains. (Simpkin and Co.)

## THE EDITOR'S TABLE.

MEMOIR of the Rev. John Watson, late Pastor of the Congregational Church in Musselburgh, and Secretary of the Congregational Union of Scotland. By William Lindsay Alexander, M.A. With a Portrait. 12mo. pp. 280. Edinburgh: A. and C. Black. London: Longman and Co.

A Summary View of the Evidences of Christianity. In a Letter from the Right Hon. Charles Kendal Bushe, late Chief Justice of the King's Bench, Ireland. With a Preface and Notes by the Rev. James Wills, A.M. 12mo. pp. 178. Dublin: W. Curry and Co. London: Longman and Co.

Our Era. A Soliloquy. In Three Parts:—Social, Political, and Religious. With Miscellaneous Pieces. By W. Leask. Post 8vo. pp. 176. Dover: J. Johnson. London: Jackson and Walford.

Modern Babylon; or, London. By John Brown, D.D. 18mo. pp. 36. London: J. Nisbet and Co.

The Constitution of Apostolical Churches; or, Outlines of Congregationalism. With Two Addresses suited to the Times. By J. Spencer Pearsall. Second Edition. 12mo. pp. 144. London: J. Snow.

Education, the Birthright of every Human Being, and the only Scriptural Preparation for the Millennium. Exhibiting the present imperfect state of popular Instruction, and the means of rendering it effectual for the salvation of the country and the world. By the Rev. B. Parsons. Imperial 8vo. pp. 162. London: J. Snow.

The Comforter; or, The Love of the Spirit, traced in his Work and Witness. By Robert Philip. Second edition. 18mo. pp. 268. London: Hamilton, Adams, and Co.

Texts for the Times, with Brief Remarks. By the Rev. Robert Macdonald. 18mo. pp. 64. London: Hamilton and Co.

The Character and Influence of Satan. By James Hall Wilson. 18mo. pp. 84. London: Aylott and Jones.

Maynooth College; its Teaching and its Endowment. Being the substance of a series of leading articles extracted from *The Watchman* newspaper. 12mo. pp. 28. London: Mason.

A Letter to the Archbishops and Bishops of the United Church of England and Ireland, on the proposed Endowment of the Popish College of Maynooth. By a Master of Arts of the University of Cambridge. 8vo. pp. 16. London: Edwards and Hughes.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By George Moore, M.D. Post 8vo. pp. 306. London: Longman and Co.

Protestant Christianity contrasted with Romanism. A Lecture. By the Rev. W. B. Sprague, D.D. 12mo. pp. 64. London: J. Dinns.

Christian Union, and its Claims at the Present Time. Addressed to Members of Evangelical Churches. 12mo. pp. 18. London: J. Gilbert.

The Character of the True Church. By W. Leask. 12mo. pp. 24. Houlston and Stoneman.

The Union of all True Christians possible, desirable, and necessary; with incidental remarks on Apostolical Succession. By a Clergyman of the Church of England. 8vo. pp. 44. Hamilton, Adams, and Co.

The Present Truth, or, The Word of God the Law of the Church. A Lecture at Macclesfield. By Samuel Bowen. 8vo. pp. 20. Ridgway.

The Parable of the Leaven: a new interpretation, intended to show its important bearings on the present times. By Rev. Alfred Jenour, Rector of Pilton. 8vo. pp. 24. Hatchards.

## CHRONICLE OF BRITISH MISSIONS.

## HOME MISSIONARY SOCIETY.

THE Annual Meeting of the Society will be held in Exeter Hall, on Tuesday evening the 20th instant, at six o'clock. Sir C. E. Smith, Bart., in the chair.

On the forenoon of the same day an open conference of the town and country Directors, and other friends of the Society, will be held in the Congregational Library. The business to commence at eleven o'clock.

The extracts that follow are from the monthly journals of the missionaries. They present no remarkable facts, but plainly show that the Spirit of God is giving effect to their labours amidst many difficulties. The agents earnestly desire the prayers of the friends of home, that still greater success may attend their efforts.

*Great Variety of Preaching Stations.*

"My labour has not been confined to our chapels and preaching-rooms; I have visited the wakes and preached in the open air; once standing on the framework of a windmill, once in a boxer's tent, and once under the oaks in a large wood. On all these occasions we had numerous and attentive congregations; the novelty of places adding considerably to the attendance. Friendly and pastoral visitations have shared much of my time and attention. On such occasions I generally read the Scriptures and pray with the families; and I can truly say that the opportunities thus enjoyed have always been profitable to my own soul. My own experience of thirty years bears testimony to the delightful truth that 'he that watereth shall be watered himself.' Your liberality in improving the *Home Missionary Magazine*, and at the same time reducing the price, is likely to prove very beneficial to the stations, and, I trust, to the public at large. We have on my station the monthly circulation of forty-one; whereas last year we had only seven, which were all gratuitous. We have now thirty-one subscribers to the magazine, and hope soon to augment their number.

"The new year's gift cards have been very successful this year. A little girl, C. P., nine years old, was so zealous in the cause, and so persevering in her efforts, that she collected £1 12s. from seventy-one persons, and solicited about an hundred and fifty. I am sure you will say she deserves a reward."

*Erroneous Teaching—Bigotry and Perversion of Scripture.*

"Since the incarceration, in the Queen's Bench prison, of the Rev. W. H. L., perpetual curate of W——, the services of the church have been performed by a young gentleman of Oxford; and being appointed by the bishop, an idea may be formed of the cast of his sentiments and the tendency of his teaching. The friends of the church who like *quiet sermons*, smooth things, and nice ministers, think that in his ministry a bright era has at last dawned upon W——. And if there be efficacy in formalities, and if they be rendered more effectual by untiring zeal, then indeed their calculations assume a plausible character. But the advocates of evangelical truth must think differently. It is true he scrupulously visits the sick, reads to them a prayer or collect, and takes down their names in order to pray for them on Sunday in the church—the last act is especially regarded as a signal proof of his piety! 'When was it ever known that *six* persons were prayed for in the church at the same time? Surely he must be a good man!' It is also true that the ordinances of the church are not overlooked by him. The clerk is sent to those parents who have children to baptize, urging them not to delay in bringing them to church, as the clergyman is very anxious about them. Persons who have never ventured to sit down at the Lord's table, because

they had neither the shade nor the pretension of piety, have been prevailed upon to do so. The church and not the Saviour is arrayed before the people with all the claims of its antiquity, the apostolic character of its priesthood, and the eloquence and divinity of its prayers. Perceiving that the attendance at church was thin, and hearing that it was favourable at chapel, he preached a few Sabbaths ago from Jeremiah vi. 16: 'Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' From this passage the rev. gentleman took occasion to assert that the Church of England was the 'old paths;' that the Prayer-book proved it to be the 'good way;' that God would hear prayer nowhere but in the church; and, therefore, those who neglected her ordinances were acting a rebellious and ruinous part! As might be expected, such a *striking* discourse *smote* some of the hearers, and some went away determined never to hear him again; while others, who were more susceptible of impressions, expressed their conviction that the church was the right place, and that they ought not to go elsewhere while they had such a good minister. 'Alas! the prophets prophesy falsely, and the people love to have it so.'"

*Success of the Gospel in a destitute District.*

"It gives me pleasure to say that the number of regular hearers at the chapel is greater than ever, while the gratitude of the peasantry for my village labours is truly encouraging. In my recent visits to the sick, I have been highly gratified in discovering ground of hope that the word has not only been received with the deepest attention, but that in some cases it has been attended by the special influences of the Divine Spirit. One who thought himself 'just entering the valley of the shadow of death,' spoke of the precious words of grace he had heard in the sanctuary at H—, while tears of gratitude and joy bore attestation of the deep feeling of his heart; and there was but one remark, attended by an expression of countenance, I shall not soon forget. 'O sir, what must that man feel who has to enter the dark valley without hope? thank God, that is not my case; my hope is in Christ, and he will not forsake me now.' Another, a female, told me of the severe mental conflict through which she had passed, and of the 'strong consolation' she had realised while obeying the Saviour's injunction, 'Enter into thy closet,' &c. 'Up to that time,' she remarked, 'I was in an unsettled, wandering state; but since then my mind has been stayed upon God, and I have regarded the chapel as my home.' Another afflicted female told me the other day of the many gracious seasons she has experienced under the word. 'Frequently,' said she, 'my heart has been so full, and my communion with the Saviour so sweet, that I have hardly known whether I was in the body or out of it.' Five hopeful candidates were proposed for Christian fellowship at our last church-meeting.

"Eternity alone will disclose the amount of good resulting from the Divine blessing upon the Society's labours in this benighted place."

*Beneficial Effects of a Week-day School.*

"Since my last journal we have opened our new school-room, a circumstance that gave great pleasure to the friends and advocates of education on liberal principles. About 130 persons assembled in the school-room; and the Rev. A. B—, of B— having offered prayer on behalf of the object for which the meeting had been convened, the company sat down to tea, which had been provided gratuitously by the ladies of the congregation, that the whole amount obtained by the sale of tickets might be applied towards liquidating the expense of building.

"After tea, the meeting, being too large for the school-room, was adjourned to the chapel, which was soon filled. Prayer was again offered and addresses delivered by the brethren, while a feeling of joy, astonishment, and devout thankfulness per-

vaded the meeting at the signal defeat which the intolerant grasp of Puseyism has sustained in the success which, under God, has accompanied our labours in the work of education.

"We think it probable, that, looking at our circumstances and the amount of wealth and influence used against us, our success is without parallel; for it we feel thankful, and take courage.

"It must be obvious to persons at all acquainted with agricultural districts where extreme poverty exists, that a clergyman having considerable funds at his disposal will have great influence: even a quart of soup each to those who attend the church on saints' days, and a half-cwt. of coals weekly to those families that do not attend the chapel, is too great a boon to lose where there is not a love for truth for its own sake. Such means are used against us: some have nobly resisted, but with the majority it is otherwise, proving that the poverty of the people forms a stronghold for Puseyism.

"But the existence of our school has not only been an asylum to the children of Dissenters, it has caused the vicar to abandon to some extent the exclusive principles laid down by the rules of his own school. Some parents who applied for the admission of their children were told by him that it must be on the condition that they (the parents) never attended the chapel. To this they objected, and came to us; but in a few days, tickets of admission were sent to their houses, and nothing more said about conditions. We have, however, a school: our object is to educate the youth on scriptural principles; our hope is, that it will prove a special blessing to the neighbourhood; and our prayer, 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hand upon us; yea, the work of our hands establish thou it.'"

*Success of Home Missions favourable to the Foreign Missionary Cause.*

"It has often been remarked, that if we would *evangelise the world*, we must *evangelise home*: a striking proof of the justness of this observation has been furnished in this station. Good Friday being a leisure day, I resolved upon holding a missionary meeting. For this purpose I wrote to Mr. Arundel, to favour us with the loan of some idols: three were kindly promised and forwarded. In the afternoon at three o'clock, we held a juvenile meeting. Hundreds were present; it was a most animated scene; the idols were exhibited to the children, with explanations; and addresses were given to them on the year of Jubilee, and the goodness of God in giving them an existence in a land so full of privileges. After the juvenile meeting, 150 persons sat down to tea; and at six o'clock the chair was again taken by Joseph Maitland, Esq., who kindly came from London for the occasion. The idols were again exhibited; after which a very interesting account of the progress of the work of God in Berbice was given by Mr. Edwards. The chapel was literally crammed both times, and many went away unable to obtain admittance. The collections amounted to nearly £5. Of this sum £2 10s. was given to the London Missionary Society, which, together with £4 presented by a friend, was forwarded to the Home Secretary. Here, then, is a striking proof of the wisdom of advancing home missions. Let our villages be favoured with the Gospel, and the people will soon rejoice to aid the cause abroad.

"Our church is harmonious. Two members have this month been added; some others are, I believe, inquiring with their faces Zionward. My prayer is, that God would revive his work among us; that he would dwell in our midst, and not as a wayfaring man that tarrieth but for a night. Amen."

Subscriptions will be thankfully received by the Secretary, Congregational Library, Blomfield-street, London.



## IRISH EVANGELICAL SOCIETY.

"IRELAND, and Popery in Ireland, with the semi-endowment of the latter in the former, by an annual grant to Maynooth from the public purse, on new principles and on an enlarged scale, are the great questions which have agitated the House of Commons, and convulsed England from its centre to its circumference, during the last month. More than one cabinet has been dislocated by Irish affairs, and it remains to be seen whether the party who took office on the No Popery cry can retain it, after the open abandonment of every principle which they professed when in opposition. The friends of Protestant truth may well hope that discussion on these subjects will increase the interest now felt for the evangelisation of Ireland, and lead to increasing efforts to pour, in a prayerful spirit, the light of the Gospel on the benighted millions of her sons. The agents of the Irish Evangelical Society continue their humble and varied efforts with some success, as the following communications just received will prove.

## MISSIONARY LABOURS OF THE REV. J. GODKIN.

"Feb. 22. On a very gloomy morning I took the coach for Waterford, to deliver some lectures at Portlaw. Last summer I was asked to visit this place, which I could not do at the time, and I was anxious therefore to visit it at the earliest period. The journey was long and fatiguing, and I did not arrive at my destination till after midnight. This town, containing a population of 4,000, has been entirely created by a splendid factory. Twenty years ago the spot on which it stands contained only two or three cottages at the skirt of an oak forest, stretching over hill and dale to an extent of about 3,000 acres, all embraced within the magnificent demesne of the Marquis of Waterford,—one of those scenes which make the heart of the utilitarian relent towards the law of primogeniture.

"23rd. Preached in the forenoon in the Presbyterian place of worship to a large and attentive congregation, who seemed considerably affected by the subject, which was the parable of the prodigal son. The congregation is but newly formed; several of its members, and those the most influential, were Independents and Baptists in England. The town is a little British colony connected with the factory which gives employment to about 1300 people. In the evening the place was crowded. I lectured on the authority of the Bible and the nature of the church of Christ. A good many Roman Catholics ventured to come in, and others remained standing in the passages.

"24th. The subject of the second lecture was the apostolic office as contrasted with the ordinary work of the ministry. The place was densely crowded, and many stood outside. The Roman Catholics came in great numbers. Some of them took their places boldly near the pulpit, and others sought to conceal themselves, especially the women, who tried to hide their faces in their shawls, which they are accustomed to wear upon the head, and thence suspend about the shoulders. Each lecture lasted more than an hour and a half, and deeper attention could not be given by any congregation than they paid to every word that was uttered.

"25th. The subject this evening was 'Confession and Purgatory.' It rained heavily, but this scarcely affected the attendance, which was almost as large as the previous night, and pervaded by a still deeper and more salutary impression. To the Protestants it was quite an enigma to see the Roman Catholics attending in such numbers. They eagerly received and read my controversial tracts, of which several hundreds were distributed. I hope to visit this place again in the summer.

"March 9th. Preached in —, where the meeting was the largest I had seen there, though the clergyman had preached strongly against Dissent in the morning

beseeking his hearers 'not to put themselves in contact with error,' and had previously gone from house to house warning the people. At the close of my service, a pious and venerable man was addressed by a friend, who said, 'Well, you *have* put yourself in contact with error.' His reply was, 'May the Lord send us more such error as that!'

"15th. I paid a visit to Summer-hill, in the county Meath. Only two evenings before, the coach on which I travelled was stopped by an assassin armed with pistols. He was waiting, it was supposed, for an under agent who had deprived some person in the neighbourhood of a farm. He also stopped a car, and deliberately examined the hats of the passengers in the moonlight, to find the name of his man, and then told them to drive on saying, 'My work is not there.' Summer-hill, once a beautiful village, was a colony of Protestants, founded by the Langford family, who were pious, evangelical dissenters. During the Commonwealth the great Dr. Owen lived here, as Sir Arthur Langford's chaplain. His pulpit still remains, and I need not say I preached in it with peculiar interest. This place is associated with the memory of another celebrated man, as it is in the parish of which Dean Swift was rector. I visited his church, in which there is a monument of Garret Wesley, not Wellesley, the great-grandfather of the Duke of Wellington, who was born in the neighbourhood. It is said that Swift was once driving through Summer-hill on a Sabbath-day, when he heard singing in the chapel, and sent his footman to turn out the congregation, as violating the Conventicle Act. The chapel gradually sunk into Socinianism, and the estate is now a wild sheep-walk, marked by a fragment of the baronial mansion, and a solitary tree here and there, as melancholy witnesses of the progress of desolation, and the evils of absenteeism. It is, however, a gratifying circumstance, that there is a young orthodox minister now stationed here, whose piety and activity will, I trust, be a blessing to this most destitute district. In no place have I seen the established church lower than here. The people do not seem to have improved in the least degree since the days of Swift.

"16th. Preached in Dr. Owen's pulpit twice, and also on Monday evening. The attendance was large and respectable. Though we had frost and snow, all the Protestants in the place attended, and some from a distance of three miles.

"18th. Walked across the country to Trim, the chief town of Meath, a city of ruins. We had an excellent meeting in the Wesleyan chapel, where I delivered a lecture on 'Confession and Pardon,' which was listened to with the deepest attention. Next morning I rose at five o'clock, and reached home in a snow storm. Since then I have made arrangements for a lengthened tour in the north, where I intend to spend four or five weeks in places which seem to present promising openings."

In a recent paper we furnished our readers with an account of Mr. Gordon's visit to Ballybay. He has since that left Londonderry, and entered on the new station, where a wide door of usefulness appears to be opened to him. The necessity of taking immediate steps for the erection of a suitable place of worship is put forth in the following statement, to which we invite the careful attention of our friends. It is from the pen of our gifted and esteemed brother, Mr. Gordon, whose former charge is likely to choose as their pastor the Rev. J. Jennings, late of Tralee.

#### "NEW MISSIONARY STATION, BALLYBAY.

"The missionary station recently opened in the town of Ballybay promises exceedingly well. Encouraged by the prospect of extensive usefulness presented during my first visit to this place, I was induced to resign my pastoral charge of the church in Londonderry, quit the associations connected with an harmonious pastorate in the midst of a little but attached flock, and commence missionary

operations in Ballybay and the surrounding country. Whether I have acted wisely in this step, time alone can determine; but it does appear to me, that the cause of missions may be greatly promoted by such occasional changes. Since my removal and permanent settlement here, I have met with great encouragement. The congregation assembling for public worship on the Lord's-day is excellent, and even on week-day nights a good congregation, all things considered, can be had. The people seem generally anxious to hear the word. This is certainly in itself encouraging. May the Almighty Spirit apply the truths spoken to their hearts in all their renovating and soul-refreshing power! A wide door for preaching the Gospel from house to house has been opened. In all my ministerial visits I have uniformly met with attention, respect, and gratitude. A familiar exposition of God's word, accompanied with a little religious conversation and prayer, I have found to be acceptable in every case. How much more edifying such a course than the staid and perfunctory formality of clerical duty or the too condescending familiarity of common-place gossip, neither of which leaves a favourable impression! I have commenced a Bible class for young men, which is constantly increasing in numbers, and promises to be deeply interesting. In no part of Ireland with which I am acquainted does there appear so favourable an opening for extensive usefulness. But one thing is indispensable to continued prosperity, viz., a place of worship. The immediate erection of such a place is, in my view, absolutely essential to the permanent success of the mission. At present we meet for public worship in the court-house, but this is a favour we cannot long expect; besides, the place does not afford sufficient accommodation. Our friends on the spot will do what they can, but we must look to our brethren in England for help in this undertaking. Ballybay is not a wealthy place; besides, with a few exceptions, the people have yet to learn both the theory and practice of giving. How could we expect it to be otherwise among those who have never seen aught of the working of any but endowed systems? Voluntaryism is a new experiment here, but I have no doubt it will work well in the long run. Our friends, who understand it, are prepared to do their part. I have been giving the people to understand here that our English friends only need a good case to call forth 'the riches of their liberality.' Shall I be ashamed of this same confident boasting? Here is a case, all they could desire; a prospect of extensive usefulness and a large congregation. Could a place of worship be erected during the coming summer, I have no doubt a permanent and important interest may be formed in the place, which would exercise a most beneficial influence on the surrounding country. Should we be unable to accomplish this, I cannot but fear lest our fair prospects should be blasted, lest the people should begin to lose confidence in the sympathy and strength of our body in England, and we ourselves become a spectacle of contempt to endowed bodies around. A considerable sum would be required to complete such an undertaking and leave it free of debt, which would be most desirable. It would be necessary for us to buy the ground for the erection in a suitable locality. This would of itself cost little short of £200. Ground could be had out of the town for little, but to take it would be bad policy, as it would cripple the interest for ever; whereas a place in the heart of the town would, under a faithful ministry, secure a large congregation, and eventually do more than repay all the outlay. Any wealthy Christian gentleman who has got a few pounds to spare, would, in lending it to the Lord in this case, obtain ample interest in the good it would be the means of promoting. The friends here would feel their hearts encouraged by any assurances of assistance communicated through the secretaries of the Irish Evangelical Society."

## COLONIAL MISSIONARY SOCIETY.

*Narrative, by the Rev. J. C. Gallaway, of his Mission to St. John, New Brunswick, in a letter to the Secretary.*

*St. John, New Brunswick, Feb. 26, 1845.*

MY DEAR FRIEND,—In compliance with your repeated request, and agreeably to the promise which I gave in my last note to you, I make an attempt to give you a detailed account of my proceedings and prospects, in connexion with my mission as an agent of the Colonial Society to this place. Though I incur the risk of narrating some particulars a second time, yet it may be the best way to “begin at the beginning.” Please to bear in mind that I sit down without any arrangement as to the order of my narrative; and shall therefore state things just as they occur, fancying all the time, as well as I can, that I am sitting by you, in your office in Blomfield-street, and holding a familiar conversation.

We left England, as you remember, on the 19th of September, 1843. After a pleasant voyage of eleven days and a half, we reached Halifax. We landed on the Sabbath morning. The extreme excitement occasioned by the scenes through which I had lately passed, and our safe landing in this new world, brought on such a violent pain in my head, that I deemed it the more prudent course to remain silent during the day, though one pulpit was opened to me, and others would have been, had my arrival been known. I had an opportunity of hearing several preachers. The result was this conviction, among many others, that an efficient Congregational ministry in Halifax would, in all probability, by its intelligence, freedom, liveliness, and evangelical fulness, help to raise the general style of pulpit address in that city. This latter benefit I look upon as the result, to a happy extent, of the operations of the Colonial Society, and constitutes one of its claims upon the good-will and liberal support of the Congregational churches in Great Britain. The population of Halifax, amounting, as it does, to 16,000, and the central position of the city in relation to Nova Scotia, many settlements in which were *once* blessed with a Congregational ministry, supply, it is obvious, additional and urgent reasons in favour of your early operations in that place. We left Halifax on the following morning in one of the homely, yet appropriate and not inconvenient stages of this new country. These conveyances might cut rather a sorry figure if placed in a row with some of the London hackney coaches of the olden time; but still, with their leathern springs and tough cattle, they manage to get along, without injury to the passengers, in very fair time. We reached Windrow, a pretty little village on the south-eastern extremity of the Bay of Fundy, after a journey of ten hours. Thence, after waiting a whole day, we were conveyed in rather a frail steamer across the Bay to St. John. This city we reached in perfect safety and in good health on the fifteenth day after our embarkation at Liverpool. Thanks to the inventor of the steam-engine, and thanks to the considerate kindness of your Committee, who, in regard to the wishes of my dear and delicate wife, freely consented to our coming by this speedy, but more expensive mode of conveyance.

St. John presents a fine aspect to the traveller as he enters the harbour. The city is built on rising ground, and most of the houses and churches are painted white. But in this, as in other cases, distance lends enchantment to the view. The warehouses and other buildings that crowd upon the wharfs, are mostly quite black, and being in many cases dilapidated, the first impressions on entering the place are depressing, not to say gloomy. These feelings, which there was so much in the strangeness of our position and the sombre character of the place to awaken, derived no little intensity from the additional circumstance that we had only *one*

individual to hold out a welcome hand to us. This one individual, though a very worthy man, having spent his early days on the north side of the Tweed, and being a very fair sample of his worthy countrymen, was not prepared to throw into his mode of reception that degree of cordiality which our early associations and our novel circumstances so naturally prompted us to anticipate. After a delay of about ten minutes we were introduced to another individual. But we were destined to receive a sad blow by this second introduction. The individual was that estimable man, Mr. Smithers, with whom I corresponded before I decided to come to St. John, and whose letters mainly led me so to decide. He told me that he had made arrangements to leave St. John, with his wife and family, *on the following morning*. Thus my right hand was cut off to begin with. Well, discouraging as were my prospects, so far as human help was concerned, I knew that God reigned, and in his strength I was resolved to persevere. My solitary friend and I made an engagement to rent a place of worship, which had once been in the hands of the Baptists, but which had just been purchased by certain adherents of the Free Presbyterian church. It would have remained vacant for six months, had not we taken it. For the use of it for this period, my solitary friend and I made ourselves personally responsible for £50, without knowing another person in the city who would help us to meet the demand. In the mean while, and for a Sabbath or two prior to commencing my anticipated six months' labours in that place, I preached in the Baptist, Methodist, and Presbyterian churches in the city.

The congregation gradually increased at the Free Presbyterian church, till the hearers were unable to find adequate accommodation. It was then deemed advisable to adjourn to a larger building, and one which we could retain until we were able to erect a place of our own. The hall of the Mechanics' Institution afforded us the accommodation which we wanted. I preached in that place on the first Sabbath in January, 1844, after having occupied the Presbyterian church only three months out of the anticipated six. In the following March we held our first public meeting to determine on the erection of a place of worship. Between sixty and seventy individuals attended the meeting, and unitedly subscribed £800 towards the object. I had the pleasure of laying the foundation-stone of our new chapel on the 20th of May. God so far prospered us in the erection, that the roof was put on, and all the plastering was completed, before the winter set in. The school-room was opened on the 20th of December. On this occasion we had three addresses delivered; one by a Presbyterian minister, on the work of the Holy Spirit; one by a Baptist minister, on the fruits and evidences of the work of the Spirit; and one by a Methodist minister, on the duty and privilege of leading a religious life. This was a truly delightful occasion. The room, which can accommodate between 600 and 700, was crowded in every part. All present seemed to breathe the spirit of Christian union, and to desire the spiritual prosperity of our Zion. I confess that the contrast which my position presented on that occasion, when compared with my circumstances on the day of our arrival, awakened feelings which may be somewhat imagined, but which I have no power to express. We discontinued our Sabbath-day's services in the Mechanics' Institute a few weeks after the opening of our school-room, and commenced them in the latter place. We are now under *our own roof*. The upper part of the building is not yet completed, but will be quite ready for opening in the month of April, on which occasion we hope to have the assistance of my old college-companion, and your indefatigable agent, Mr. Wilkes, of Montreal. The chapel will accommodate 600, without side or front galleries. It is sixty-eight feet long by fifty-three feet wide. It is built of brick, with stone cornice in front. It is neat, commodious, and substantial, an ornament to the city, and a credit to our denomination. The cost, as you are aware, will be £3,000, inclusive

of £660 for the purchase of land. Our subscription-list amounts to £1,300. In our endeavours, and diligent endeavours they will be, to clear off the difference, it is impossible for us, great and numerous as are your calls at home, not to look to rich old England for some assistance. I assure you we *do* need it. May God put it into the hearts of the able to render it!

But what, you will ask, is the state of spiritual matters among your people? A vital question, I admit. Would to God that I could say all I desire on this head. In this respect my experience has been peculiar—different from that of some other brethren who have laboured under the auspices of the Colonial Society. In other instances, spiritual success has been the first thing, and led the way to secular prosperity. In our case the secular preceded the spiritual. Crowds, prompted by curiosity, marked the onset of my ministry. In the impulse of this novelty, arrangements were made (wisely made, I think,) for the erection of a place of worship. In this matter I have necessarily been called to take an active part. These things I call secular, and they engaged my attention, and intensely so, at the very onset of my ministerial labours here. It is obvious that this unavoidable and eager attention to the mere externals of our work, was likely to jeopardise our spiritual interests. The temptation to be drawn aside from the private and holy duties of the ministry, and the danger of the people becoming secularised, were great indeed. I may say that I have endeavoured to guard against these probable evils; but that we have wholly escaped them is more than you will expect. Thank God, this danger has nearly passed away. We have nearly weathered the gale, and having rounded the headland, we are gradually drifting into smooth water. Our little church, which was formed last June, and which then consisted of six members, has now increased to twenty-six. We meet as a church twice in the month. These occasions are chiefly devoted to prayer, singing, and counsels delivered by myself on the duties of church members. These are precious meetings. We are fully of one mind, and the spirit of prayer is increasing. Several persons are waiting for admission; but in this matter I am acting on the cautious and slow, rather than the hurried and inconsiderate system. I have survived the youthful ambition, which is gratified by a large church, and am mainly anxious to have a very holy and very united one. The church, a few meetings since, presented me with a unanimous and cordial invitation to become their pastor, which invitation I have as freely accepted. Mr. Smithers has been elected deacon. These are the first instances in which our beloved principles have been acted upon by our denomination in this city. My impression is, that a good work is going on in the hearts of several of my hearers, and that, ere long, I shall be graciously permitted to reap much precious fruit from that undertaking, which, though it ought never to be mentioned in connexion with my obligations to redeeming mercy, has cost many struggles, and been bedewed with many tears. I have formed a female Bible class and a children's class, which are in an encouraging state. I have not yet fully succeeded in the formation of a male class. Our Sunday-school contains 130 children, and has in it sixteen teachers. The superintendence of this school, at present, devolves entirely on myself. We had a public examination of the children a few weeks ago, which was very creditable to them, and which was attended by between 200 and 300 spectators. As a further proof that this institution is in a good state, I lately expressed a wish from the pulpit that the teachers might be supplied with a library. In a few days £23 were subscribed towards the object. My preaching engagements in rooms and chapels in the vicinity of St. John, and in the rural settlements, have been rather numerous. I have preached in at least forty different places. Could I have attended to all the calls which I have had, this number would have been much increased. I statedly preach at three different places in addition to our own chapel. One of them is the Bethel

chapel in St. John; one is at Carlton, on the other side of the harbour; and one at Portland, which is separated from St. John only by a small bridge. In this last place a room, which will accommodate one hundred persons, has been offered me without any expense, by a respectable ship-builder, a Wesleyan Methodist.

The degree of union which prevails between me and the other ministers, and between our church and the churches under their care, is very pleasing; it exceeds what you are accustomed to in England. I consider we have publicly stated the opinion that the promotion of Christian union, so far as God may enable me, is one of the distinct objects of my mission to this place. I consider this one of the aims of the Colonial Society—hence another of its righteous claims upon the support of all genuine Congregationalists.

At our last church meeting we agreed to a letter, inviting the Baptist church in this city to unite with us in forming a united monthly missionary prayer-meeting. They have cordially responded to the invitation, and we hope to hold our first meeting next Monday. The union will extend itself to the Free Presbyterian church, and I hope to the Wesleyan Methodists. It will lead to the raising of a little money, which we shall, of course, remit to the Colonial Society.

In respect to our present attendance, you will, of course, be prepared for the announcement that we do not witness the crowds which flocked at first. The diminishing of the attendance is traceable, I apprehend, to two causes. Curiosity is at length fully satisfied. I am no longer the new preacher from England, and a preacher belonging to quite a new sect. Another fact that has materially helped to diminish our crowded attendance is the arrival of the Free Church minister, a very intelligent and devoted young man, one for whom I entertain the highest esteem. Many of my first hearers were only waiting for his arrival. These remarks apply to our evening congregation. I have always regarded the morning attendance as the true criterion of our numerical strength. This, I am happy to say, was never so good as it is now. We had the best which I have yet witnessed, in ordinary circumstances, last Sabbath morning. In the morning we are attended by nearly 400; in the evening by nearly 600.

My dear brother, such is my report. It will, I doubt not, awaken gratitude to God. The undertaking of the Colonial Society in this place has hitherto proved successful. May it so continue! I feel that I am in the place where God has fixed my lot. The days which may get remain to me I desire to devote unreservedly to the glory of my Redeemer.

When our cause here is sufficiently established, many fields in these provinces will invite my attention and ministerial efforts. Surely, in these further efforts, we shall not be left without additional ministerial help from home. New Brunswick and Nova Scotia have strong claims upon the Congregationalists of England. May these claims not be urged in vain! Brother Porter and I have now to work alone. May this state of things soon discontinue, and may our little band be reinforced by a few devoted men, who will be the earnest champions of scriptural principles of church polity—the ardent promoters of enlightened Christian union—and the faithful advocates of the great truths of human redemption!

With my best regards to the Committee, believe me yours, very affectionately,

J. C. GALLAWAY.



## TRANSACTIONS OF CONGREGATIONAL CHURCHES.

ANNOUNCEMENT OF THE ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION  
OF ENGLAND AND WALES.

THE Meetings of the Fifteenth Annual Assembly of the Union, and of the societies associated with it, are arranged as follow :—

Monday, May the 12th, at four o'clock, p.m., in the Congregational Library.—Meeting of the Distributors of the Fund in aid of Aged Ministers, derived from the profits of "The Christian Witness." At this meeting the attendance of the treasurers and secretaries of all associations connected with the Union is invited.

Tuesday, May the 13th, the Meeting of the Annual Assembly of the Congregational Union, consisting of delegates and other brethren, will be held in Crosby Hall, Bishopsgate-street. Chair to be taken at nine o'clock, a.m. precisely, by the Rev. JOHN BURNET, of Camberwell. The proceedings to close at half-past two o'clock, that the brethren may adjourn to the Congregational Library for refreshment.

On the evening of the same day, Tuesday, May the 13th, the Annual Meeting of the Irish Evangelical Society will be held in Finsbury Chapel. Chair to be taken at six o'clock precisely.

Friday, May the 16th, the adjourned Meeting of the Annual Assembly of the Union will be held, also in Crosby Hall. Chair to be again taken by Mr. Burnet, at nine o'clock, a.m. precisely. At twelve o'clock precisely this meeting will be constituted for proceeding with the business of the Board of Education; and at this hour the attendance of all contributors to the Education Fund is accordingly invited.

This morning's business will be closed, as that of Tuesday, at half-past two o'clock, the hour for refreshment at the Congregational Library being again three precisely.

The proceedings of the Annual Assembly will relate to subjects of the gravest importance, and requiring the united counsels and prayers of all brethren concerned for our principles and prosperity as a Christian denomination. They are such as the following :—

1. The letter to the churches on their public worship—a subject always sacred and momentous, but at the present time of peculiar interest with relation to the general state of the public mind and of other religious denominations.

2. The interests of our theological colleges, as connected with the proceedings of the recent conference. Now that the conductors of those most important institutions have manifested so deep and enlightened concern to effect every practicable improvement in their literary, religious, and practical working, it is equally natural and necessary to appeal to the churches for increased liberality and prayer in support of those colleges from which generally their future pastors must be obtained.

3. The present being the jubilee of the London Missionary Society, presents a very appropriate occasion on which the Union may express its deep interest and sympathy in that noble institution, as well as record its deliberate testimony in favour of missions to the heathen.

4. How the earnest struggle on the Maynooth Bill may terminate, it is impossible yet to conjecture; but it hardly possible that its results should not be such as to require of the assembly some proceedings, to place before the churches and the public, a solemn declaration of its judgment on the altered state of the British Empire in relation to the great Voluntary and Protestant questions.

5. British Missions and general Education are subjects that have lost none of their importance: their labours are as necessary, their opportunities as great, their wants

as pressing as ever. On them alone all the attention of the two meetings of the Assembly might be advantageously employed. It is hoped that even amidst the pressure of so many other important matters, they will obtain more time and thought than in former Annual Assemblies.

On the evening of this day, Friday, the 16th of May, the Ninth Annual Meeting of the Colonial Missionary Society will be held in the Weigh-house Chapel, Fish-street-hill. Chair to be taken at six o'clock precisely by the Treasurer, J. R. Mills, Esq.

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#### NEW CHAPEL.

COMMENCEMENT OF TRINITY CHAPEL, ST. JOHN'S-STREET, EDGEWARE-ROAD, LONDON.—On Tuesday, April 8th, the foundation of this new chapel was laid by Sir Culling Eardley Smith, Bart. The Rev. J. Stoughton of Kensington, the Rev. J. Blackburn of Pentonville, and the Rev. J. Miller of New Court, engaged in the devotional exercises, and the Rev. Ridley H. Herschell, for whose ministrations the new chapel is to be built, delivered the address. The parish of Marylebone, in which this chapel will stand, is the abode of a large portion of the most intelligent and respectable Jews in London, and, in the present unsettled state of opinion amongst them, it is hoped that the erection of a Christian place of worship, where the Gospel is to be preached by one of their own nation, may excite their attention and promote their welfare. Besides, in this overgrown parish the church accommodation of all denominations united is very inadequate to the wants of the population, and therefore it is a matter for congratulation that a chapel, capable of containing twelve hundred persons, is being erected in it.

The site is part of a considerable property, the lease of which has been purchased by a devoted friend, in order to secure an eligible situation for a new chapel. The lease is for ninety-nine years, and the cost of the chapel, which will be a plain, unadorned, but substantial edifice, together with the school-rooms beneath, will not exceed £4,000.

The property is to be vested in the hands of trustees, who will hold the same in trust for the preaching of evangelical doctrines, by such minister as the church or communicants may from time to time appoint. Sir C. E. Smith, Bart., John Dean Paul, Esq., J. Conquest, Esq. M.D., and Fred. Wollaston, Esq., are the present trustees, with power to add to their number.

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#### ORDINATION.

The Rev. W. A. Hurdall, of Huddersfield, has accepted a unanimous invitation from the church and congregation at Bishops Stortford, vacant by the death of the late Rev. William Chaplin, and will enter on his stated labours there, God willing, on the fourth Sabbath in May.

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#### MISCELLANEOUS INTELLIGENCE.

RESISTANCE TO THE ENDOWMENT OF MAYNOOTH COLLEGE.—The popular agitation against this most mischievous measure of our government has been fully equal to our sanguine hopes; and though it is mournful enough to perceive the extent to which state connexions and a carnal policy have paralysed many members of the great Protestant body of our country, yet we feel thankful to God that there is good evidence that many myriads of our countrymen possess a healthy state of feeling on this momentous question.

The opposition has been carried on both by sectional and combined action, and

in all the forms of agitation permitted by law. The Independents, Baptists, and Wesleyan Methodist bodies have held distinct denominational meetings in the Metropolis; and many local meetings have also been held in the suburban districts and throughout the kingdom.

The Central Anti-Maynooth Committee, under the energetic presidency of Sir Culling Eardley Smith, has originated and carried forward some remarkable demonstrations of popular feeling, particularly at the aggregate meeting of Protestants of all denominations, in Covent Garden Theatre, which was crowded to excess, and where the enthusiasm was most extraordinary.

Many advocates of the voluntary principle have regretted that dissenters should act with churchmen on this committee, because that combination is necessarily affected by a compromise; their united opposition being based, exclusively, on Protestant grounds. But if we sincerely desire to defeat this measure, which we can only hope to do by the union of all Protestant denominations, surely for the sake of their powerful aid, and for the pleasure of fraternal union, we may forbear, for a season, to avow extreme opinions. We are not such zealous *dissenters* as to forget that we are *Protestants*; nor can we overlook the fact, that the voluntary and establishment systems are but means to an end; the question at issue being, Which method is more likely to preserve and extend the Protestant faith? But that faith is now threatened by the government patronage of Popish establishments. For whilst we believe that such patronage is very mischievous to a spiritual religion, we regard it to be highly favourable to a worldly system like that of the papacy; and therefore, we sincerely wish to prevent its receiving such important succour at the national expense. That committee have convoked deputations from every part of the kingdom; and on the day these pages are published, there will be assembled, in London, several hundred gentlemen, of every shade of political opinion, of every denomination of Protestant Christians; and cordially uniting in the most strenuous resistance of this unprincipled bill. Such a gathering is worth some forbearance: and most sincerely shall we regret if *ultras* on either side should venture to disturb its harmony, and so enfeeble its moral power.

Already there have been presented to the House of Commons about 7,000 petitions, signed by nearly 800,000 persons, against the Maynooth Bill; but there is much more to be effected by petitions still. Let it not be thought that it is now too late to make further opposition. The bill may not pass the Commons for two or three weeks; the floor of the House of Lords should be inundated with petitions; and, if necessary, addresses to the throne should be sent to Her Majesty, praying that the Parliament may be dissolved, and the sense of the country taken upon this proposed departure from the Protestant policy of our country. We entreat our readers to leave no lawful means untried to resist this measure to the last, and to accompany their efforts with much prayer that God may turn these evil counsels into foolishness.

#### PROCEEDINGS OF THE THREE DENOMINATIONS ON THE MAYNOOTH COLLEGE BILL.

The general body of Protestant Dissenting Ministers of the three denominations residing in and about the cities of London and Westminster, held a special meeting on Tuesday, April 1st, at the Congregational Library, Blomfield-street, to take into consideration the Maynooth College Bill, when the Rev. F. A. Cox, LL.D. D.D., was in the chair.

The Rev. John Blackburn, introduced the following series of resolutions, which, after a long and interesting discussion, was adopted. At a time when both in parliament, and through the daily and weekly press, the opinions of the Dissenters

on this question are most grievously misrepresented and perverted, we deem it a duty to preserve these documents, which supply the only materials for a honest history of this opposition to that most unrighteous measure.

1. That this Body has heard with the deepest anxiety and alarm of the proposal of Her Majesty's government greatly to augment the parliamentary grant to the Roman Catholic College of Maynooth, in Ireland, and of the intended introduction to the legislature of a bill to remove that grant from the annual votes of the House of Commons, and so to make the endowment permanent; which, if allowed to become law, will, in the opinion of this body, virtually establish Popery in that country by act of parliament.

2. That in the judgment of this body, it is in principle unjust, and in its tendency most mischievous, to appropriate the resources of the state to the endowment of any religious institution whatsoever; and that it is neither unjust nor uncharitable toward the Roman Catholics of Ireland, to demand that the education of their priesthood be left to the same voluntary support by which the seminaries and colleges of the nonconformist ministers of England and Wales have been founded, and are sustained.

3. That in addition to the general principle on which this body rests its opposition to the endowment of religious institutions by the state, there are special reasons which greatly increase its hostility to the measure now proposed to parliament, and which are deemed worthy of the earnest consideration of all true Protestants.

*First.* Because the doctrines taught at Maynooth College are those of the most rigid school of the Papacy, and which are inculcated by the most accomplished arts of Jesuitism—doctrines which the Protestant nonconformists of Great Britain and Ireland regard as subversive of the Gospel of Christ, and mischievous alike to the minds, the morals, and the liberties of mankind.

*Secondly.* Because all history and experience prove that the varied learning and high accomplishments of the Roman Catholic clergy throughout the world, have not been acquired for the enlightenment of the people, but have too commonly been employed to increase their intellectual bondage, and their abject submission to priestly usurpation: and, therefore, although the system of education for the Irish priest at Maynooth were greatly improved at the national expense, it will not consequently follow, that the popular mind of Ireland will be advanced thereby, either in knowledge, virtue, or charity.

*Thirdly.* Because accumulated national sufferings can alone explain the long-continued national agitation of Ireland; and it is neither righteous nor manly to attempt to silence the loud complaints of an oppressed and impoverished people, by inducing their priests to employ spiritual power to repress their desires for political rights and social improvement,—to satisfy which seems to be the first duty of enlightened and honest legislation.

*Fourthly.* Because the Protestant churches of Europe and America, and their devoted missionaries throughout the world have, within the last quarter of a century, suffered much from the exclusive claims, the restless intrigues, and the unscrupulous aggressions of the emissaries of Rome, (the bitter fruits of restoring the order of the Jesuits in 1815,) whilst, in the Established Church of these realms, there has arisen a party formidable by their numbers and their talents, who profess warm sympathy with, and profound deference to the Church of Rome,—considerations these, which should not permit any advantages to be conceded to Roman Catholics, beyond those which national justice and equal citizenship demand.

4. That as the nonconformist founders of this body were amongst the first to welcome the arrival of the Prince of Orange in this ancient capital "for the security and maintenance of the Protestant religion;" and as they employed their best influence to secure the happy Revolution of 1688, and as their immediate successors

in the dissenting ministry strenuously exerted their best powers to maintain the title of the House of Hanover to the throne of these realms, against the successive rebellions of the Roman Catholic adherents of the exiled princes of the Stuart family, so the present crisis demands of this body the faithful employment of the best influence it possesses to avert the calamity now impending; and therefore it resolves to present petitions to both Houses of parliament, founded on the first and second of these resolutions, and to urge upon all the representatives of the metropolitan cities and boroughs, and of their adjacent counties, not to lend their support to the unprincipled measure about to be introduced to the House of Commons.

#### THE STATISTICS OF RELIGION IN THE CANTONS OF SWITZERLAND.

THE lovely cantons of Switzerland have been visited with the horrors of a civil war. The public journals inform us that the whole Helvetic confederacy is convulsed, and that "every canton from the Rhine to the Rhone, and from the Jura mountains to the Italian lakes is under arms," and that war is almost inevitable. For this state of things, the governments of Europe have to thank the restored Jesuits who have poured into Switzerland, and have produced by their intrigues respecting education, &c., the unnatural and perilous excitement we describe.

At such a moment it will be interesting to our readers, to possess a list of the cantons, with the relative numbers of Protestants and Roman Catholics in each:—

<i>Cantons.</i>	<i>Protestants.</i>	<i>Catholics.</i>
1. Lucerne .....	521 .....	124,000
2. Zug .....	.....	115,322
3. Soleure .....	6,000 .....	57,196
4. Aargau .....	92,500 .....	88,500
5. Thurgau .....	64,124 .....	20,500
6. Basle city .....	21,000 .....	3,321
7. Basle county .....	38,103 .....	3,000
8. Zurich .....	203,576 .....	1,000
9. Berne .....	347,000 .....	53,000
10. Vaud .....	180,181 .....	34,000
11. Freyburg .....	9,000 .....	82,000
12. Neuchâtel .....	56,266 .....	2,100
13. Geneva .....	36,666 .....	22,000
14. Valais .....	.....	75,880
15. Schwytz .....	.....	13,120
16. Unterwalden .....	.....	22,571
17. Glaris .....	25,348 .....	4,000
18. Grisons .....	54,506 .....	34,000
19. St. Gall .....	58,853 .....	100,000
20. Appenzell .....	41,080 .....	10,000
21. Schaffhausen .....	30,825 .....	300
22. Ticino .....	.....	109,000
	1,292,871	882,859

Making a total population, with 1,755 Jews, of 2,177,485.

With the rival parties so nearly balanced that the Protestant population only exceeds the Roman Catholics by 410,012, it is obvious that without foreign intervention, the civil strife may be long and cruel.

Let us pray that God may preserve the Protestant churches of Switzerland in the true faith, and that these troubles may be blessed to the recovery of those who have fallen into Socinian and Socialist errors.

## BRIEF NOTES ON PASSING EVENTS.

THERE has been a remarkable dearth of Foreign news during the past month, and a few sentences will be sufficient to note the passing events of other lands. The resolution of the Senate of the UNITED STATES, respecting the annexation of Texas, and which filled the friends of humanity, on both sides of the Atlantic, with alarm, has not been received with favour by the Texian government, and it is said that the American terms are treated with contempt and scorn; so that it is highly probable that that measure, which seemed pregnant with mischief to the liberties of millions, may miscarry after all. On the *Oregon* question, our statesmen have plainly declared their purpose to maintain the rights of Great Britain, even by an appeal to arms; and it is to be hoped that the language used in Parliament by the leaders of both political parties, may induce President Polk to consider whether peaceful negotiations are not to be preferred to the uncertain results and certain crimes of war.

IN SWITZERLAND, blood has been shed in a frightful conflict between the free corps and the citizens of Lucerne, which took place before the walls of that town, when the former were defeated, some hundreds being killed and wounded, and more than 1,000 taken prisoners. It is hoped there will be no further violence, but the Cantons are still in a most excited state, and the thoughtful dread foreign intervention, for they have been plainly told by Prince Metternich "that a government which does not possess sufficient power to master its subjects, and to prevent them carrying, with arms in their hands, murder and pillage into the territory of an inoffensive neighbour, does not deserve the name."

The Chambers of FRANCE have before them a bill for the amelioration of the condition of the slaves in their colonies, and which we would fondly hope is the precursor of their complete emancipation.

Throughout GREAT BRITAIN one subject, and one subject only, has engrossed the public mind,—the unexpected developement of the secret purpose of the leading statesmen of both parties in Parliament, to quiet IRELAND by the endowment, first of the College of Maynooth, and then of the Romish Priests in that country,—a purpose which, at least, makes plain two things—the frightful lack of Protestant principle that exists amongst our senators, and their utter ignorance of the deep-rooted abhorrence of the English people of all fellowship with Rome.

Although thousands of petitions have been presented to the House by the members, and their constituents have beset them with letters, memorials, and deputations, yet they not only refuse to obey their instructions, but in many cases have been pleased to ridicule and revile the feelings of those they profess to represent, in a manner that cannot be forgotten. Mr. Cobden, the advocate of free trade, has called the opposition "a pettifogging, paltry persecution." Mr. Macaulay, the Edinburgh essayist, has declaimed against "Exeter Hall, and its *bray*," against "the prejudices and passions of hot-headed Protestants," "the fierce bigotry of intolerance," "the devil of religious animosity." And Messrs. Sheil, Ward, Roebuck, Hume, and other *quasi* liberals, have joined in mocking the religious convictions of England. The bill was read a second time on Saturday morning, April 19th, after a debate which extended over six nights, by a majority of 323 to 176. Since then it has been in committee; and the motions of Mr. Ward, and Mr. Law, have been also disposed of by the same tyrannical majority.

What the results may be, the Omniscient ONE alone can tell; but of this we are quite sure, that the reckless course our senators are taking will rapidly call into action principles that have long lain dormant, and which may, ere long, bring on another national crisis which will make unprincipled expedientists, both in church and state, deplore the day that they trampled upon the hereditary and inwrought feelings of the British people against popery and tyranny in every form.